

499.6
GREGORII *Posthuma*:

OR, N. 1283.

Certain Learned

TRACTS:

WRITTEN

By JOHN GREGORIE, M. A.
and Chaplain of *Christ-Church*
in OXFORD.

TOGETHER

With a short Account of the *Autor's*
LIFE; and Elegies on his much-
lamented DEATH.

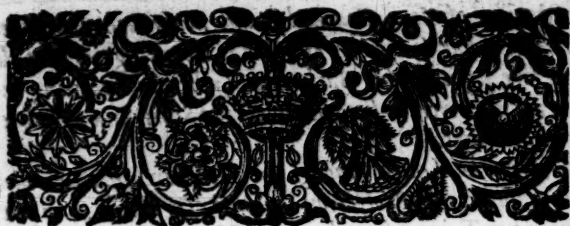
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7994e



T O
My highly-honored Friend,
F O R
V I R T U E and L E A R N I N G,
Ed. Byss, Esquier.

S I R !

Not to Dedicate This to Your Name and Patronage, were to commit a double Trespasse; one against the Will and Purpose of the Dead, (if that may bee called a Trespasse in this profane Age) another against my own Obligations to Your singular Worth; which hath so highly engaged both the Autor and my Self, as that for mee to think of anie other Patrone then Your Noble Self, were both Ingratitude and Impietie: But the greatest Examples this Age can give mee, shall never prevail with mee to bee guiltie of either.

Wherefore, to You, (whodurst bee charitable at such a time as that, and so Ingenuous, as to appear a Lover of Learning in this Age) to You (I say) do I present these

The Epistle Dedicatorie.

Posthums of Your Learned, and now much-Lamented Client; a man so entirely affected to Learning, as that the very fore-sight of this Barbaritie (wherein Learning and Learned men were to bee the Objects of Scorn and Crueltie) broke his heart.

Time was, (even among the Heathen) that Learning was a sufficient Protection against Tyrannie; witness Antonius Triumvir, who, when Varro (his Enemy, and of a contrarie Faction) was Listed for Death, Hee thus gallantly superscribed his Name, — Vivat Varro Vir Doctissimus.

But I forbear: And having now (Sr!) too long perhaps insisted on the Cause of my Sorrows and this Dedication, I heartily recommend You to the Grace of Him, who is able to uphold You in these evil Daies; and to enable You, (ἀνίστα καὶ παρὰ τοὺς αἰῶνες σὺν αὐτῷ) to stand in this slipperie Age.

Your Worship's

humbly Devoted,

John Gurganie.

A Short



*A Short Account of the
Autor's Life and Death.*

THe Desire of Beeing is not Ambition, but a generous Appetite and relish of Immortalitie, which Nature her self prompt's the Creature to : $\pi\alpha\sigma\alpha\ \eta\ \kappa\lambda\iota\sigma\iota\varsigma$ is an Apostolical Testimonie, that the whole Creation aim's not onely at a Beeing, but an Eternitie of Wel-beeing also. I cannot wonder therefore at the *Egyptians* Industrie to preserv their Memorie and Figures to Posteritie. Nor at *Abolom's* ^{2 Sam. 18. 18.} Pillar, Hee having no Heir to perpetuate his Name, which, if good, is rather to bee chosen then great Riches : These may perish with the wicked, but the *Memorie of the Just shall bee blessed.*

Who then can distrust, or oppose this Happines of good men, so long since assured by Him which is $\delta\ \alpha\omega\varsigma,\ \chi\epsilon\ \delta\ \lambda\omega\varsigma,\ \chi\epsilon\ \delta\ \epsilon\pi\chi\epsilon\upsilon\sigma\tau\eta\varsigma$, the Eternal God, Blessed for ever? Surely none, without the guilt of Theomachie or Ingratitude. Upon this Consideration, the wise Son of *Sirach*, that Eloquent Encomiast, raised his Monumental Pillar to the Patriarchs ;
hence,

A Short Account of the Author's

hence, doubtless, hee took his Rise to that loftie Panegyrick of the Primitive Saints; *Laudemus Viros gloriosos, &c.* Let us now praise famous men, &c.

Ecclesi 44.1.

And, in Imitation of Him, I might say much in Commendation of this Autor, whose Worth (as well natural as acquiste) was the Miracle of his Age. But my Account shall bee brief and plain, as most suitable to the sadness of my Thoughts on this Subject, leaving all Flourish and Fancie to the Gallantrie of Poëtrie; from whose sweet strains I shall not long detain you.

Camden's Brit.

Amerſham, in the Countie of *Buckingham*, enobled hitherto onely by the Honorable Familie of the *Rufſels*, may now boast as much in the Birth of this Autor; which happened on the 10th of *November*, 1607: And though his Parents were but of mean Extraction and Estate,

Ovid Metam.
lib.9.

*Ingenuâ de Plebe virum, nec census in illo
Nobilitate suâ major, sed vita fideſq;
Inculcata fuit, &c.*—

Yet of such noted Pietie and Honestie, as gained them love and respect from the Best of that Place. Whence this their eldest Son, about the 15th year of their pious Education of Him, was chosen by my worthie Friend Dr *Crook*, to wait upon Sr *William Drake*, (and soon after, on Sr *Robert Crook*) at *Christ-Church* in *Oxford*; where they had the happines to bee under the Tuition of the most Ingenuous and Learned Dr *George Morley*, whose Directions and Encouragements to studie were so exact and impressive, as that they soon eased him of farther trouble with this Autor.

The Account of this his young Scholar's Studies
beeing

LIFE and DEATH.

being above the Leisure of a Tutor to receive, (especially one so greatly and publickly engaged) For besides mine own Observation of him, (enjoying him no small time in my Chamber in *Christ Church*) hee confest unto mee, That, for divers years, hee studied 16 of everie 24 hours, and that with so much appetite and delight, as that hee needed not the Cure of *Aristotle's* drowfiness, to awake him, or my Observation of his Indefatigable Industrie, which Magnetically drew my Affections toward him, my Love being as great to Learning, as my Nature unapt and impatient of extraordinarie Labors. Hence I loved him unto a Filial Adoption, and after confirmed it by an Academical Exercise for our first Degrees; wherein, his Worth, like the Rising of the Sun, began to discover it self, darting forth such fair Hopes and Glimmerings of future Perfection, as were quickly espied by the then vigilant Dean of *Christ Church*, Dr *Dunps*, since Lord Bishop of *Sarum*, who immediately received him into favor, and soon after made him Chaplain of *Christ Church*, and, after that, his own Domestick, and Prebendarie of *Chichester* and *Sarum*.

For which Favors, hee now began (about 26 years old) at once to publish to the World his Worth, and Gratitude in the Dedication of his Notes on Learned *Ridley's* Civil Law, to his and my honored Patrone, the Bishop of *Sarum*. In which Notes, hee made an earlie Discoverie of his Civil, Historical, Ecclesiastical, Ritual, and Oriental Learning, together with the Saxon, French, Italian, Spanish, and all Eastern Languages, through which hee miraculously travelled, without anie Guid, except Mr *Dod* the Decalogist; whose Societie, and Directions for the Hebrew Tongue,

Aeneas pila,
Diog. Laërt.
& Lud. Viv.
de Cor. Art.

A Short Account of the Author's

Tongue, hee enjoied one Vacation near *Banburie*. For which Courtesie, hee ever gratefully remembred him, as a man of great Pietie, Learning, Gravitie, and Modestie; of which Graces also this Autor was as great a Possessor, as Admirer.

Hence those manie Tracts, both in English and Latine, were bashfully laid by, in his youth, as Abortives; som whereof I have here published, and entitled *Posthuma's*, as so manie Testimonies and Monuments of his general Learning.

Arch-Bish.
Laud,
B. Mounta-
gne,
B. Lindsey,
Mr. John
Selden, &c.

For which hee was much honored by the Acquaintance and Favor of men of the greatest honor and eminence in Learning, that this Age hath produced; besides the Correspondence (in Points of Learning) which hee held with divers famous Men abroad, aswel Jesuites and Jews, as others.

Ovid. Met.
lib. 1.

And now being like the Sun in his Zenith, readie to shine in his greatest lustre, Behold, the whole Kingdom began to bee clouded with Judgments,

(*Sic Deus inducta nostras caligine Terras
Occuluit* —)

like that Egyptian Darknes, which even then began to damp, and hath since quite extinguisht the greatest and purest Lights of this Nation, such as were not to bee parallel'd by anie other for Pietie and Learning. Among whom, notwithstanding the Hope of a clear Daie preserved this Learned Autor awhile sufficiently spirited for Studie, whereby hee composed and published (a little before his Death) those his Excellent Notes upon som Passages of Scripture, in which kinde of holie Studie hee intended to spend the rest of his Life.

But, behold! after 20 years trouble with an Hereditarie

LIFE and DEATH.

ditarie Gout, improved by immoderate Studie, and now invading his Stomach, *Atropos* stand's readie to cut his Thread of Life, beeing laboriously spun out but 39 years : when, fore-seeing the Glorie was now departing from our *Israël*, his Spirits began to fail in an extraordinarie manner.

For Recoverie and Supportation whereof, (his first Noble Patrone, the Bishop of *Sarum*, being disabled by Sequestration, &c.) the liberal hand of a second *Mecenas* was presently extended, which though it could not save him (as *Christ*'s did *St Peter*) from perishing in these waters of Affliction, yet 'twas not in vain : for, as our Saviour said of that Unguent, so may I of his last Patrone's Charitie, *Was it not to burie*

Mat. 26. 12.
Joh. Anioch.
Hist translated
out of Greek
into Latine
with Annotations.

him : yes, and to raise him too with the Trump of Fame beeing very active and free toward the Publication, not onely of this Posthumous Off-spring, but also of som other of greater Expectation.

And here, *Reader* ! I cannot but drop a Tear for the loss of that his excellent Piece, entituled by himself, *Alkibla*.

In which Tract, with very great Judgment and Learning, hee vindicated the Antiquitie of East-ward Adoration, (especially in all Churches) as far beyond an Altar or a Crucifix, (the *Romish* Bounds) as the Flood preceed's in time these Superstitious Distinctions of the Christian.

Which gallant Refutation of that Popish Error, I the rather mention, becaus som suspected him a Favourer of that Waie ; but, to my certain knowledg, their Jealousie was unjust and groundless ; hee having often declared and protested, not onely to mee, but also to manie of his familiar Friends, his Abhorrence of

A Short Account of the Autor's, &c.

Poperie, and his sincere Affection and Constancie to the Protestant Religion, as it was established in *England* by Acts of Parliament.

At *Kidlington*,
Mar. 13. 1646.
and was buried in *Christ Church* in *Oxford*.

And as hee lived, so hee died also, a most Obedient and Affectionate Son to his Distressed Mother the Church of *England*; for whose Sufferings hee forrowed unto Death; a more painful and exquisite Martyrdom then that by Fire or Sword: By these the Soul break's prison in a minute to an Eternitie of Libertie and Felicitie; that keep's us on the Rack of Death, not only to the Apostles *καὶ ἡμεῖς*, but even

1 Cor. 15. 31. *πάντες ὡς*, wee die hourly.

This Account would have run into a Volume, should I have given you a Particular of his Virtues; as, his Courtesie, Humilitie, &c. not disdain- ing the meanest Scholar, nor proud of his victorious Discourses with the best Learned. And how free and liberal hee was of his Treasurie, to the full satisfaction of all Inquisitors, I may confidently appeal to all that knew him.

But I must not so remember my lost Friend, as to forget my self in my Promise of Brevitie; nay, I will rather chuse to bee somewhat indebted in this kinde to the Dead; well knowing, the Mourners following, will compleatly discharge those Arrears: To whom I now therefore hastily refer you.



Upon the D E A T H of my dearest Friend, the A U T O R.

Would you the Cause, why this my Son did die?
'Twas, to prevent my Immortalitie.
As Twins, inform'd by one soul, part being dead,
The sad survivor liv'd's half-murdered:
So I, in my Retirements, being fixt
On Him, in mee both Life and Death are mixt.
Nor crave's our * Motto less; though God denie's
To match our Wishes with our Destinies.
What then remain's, but that I often look
Upon thee, and enjoie thee in thy Book?
Whose Learned Matchless Lines shall still bring forth
Thy Lovers, as Eternal, as thy Worth.
Who, when wee are in Bliss, will sigh, complain,
And curse the Age, suffer'd thee to bee slain.
Slain by an Ichabod; and manie more:
Whom though this hate, the next Age will adore.
Whose Ashes shall revive, if anie bee
Fit Subjects for Celestial Chymistrie.

* Misa Luxd,
quia rōxn.

1 Sam. 4. 24.
Masters
Cart-
wright
Digges,
Etc. } Oxoniensia.

Thus

An ELEGIE on the Autor.

*Thus Shine yee Glories of your Age, whil' st Wee
Wait to fill up your Martyrologie.
And envie not this our Ambition, though
You wounded were to Death, Wee have scars too ;
And from those darts : but with this difference ; You
Let them stick fast, which wee with scorn with-drew.
Thus different Glories in one Sphere may bee
Equal in Height, though not in Dignitie.
Whil' st, like that Manna past, or that in store,
The Least was fill'd, nor is the Greatest more.*

J. G. B.D.



An

AN ELEGIE
On the Learned A U T O R.

THough yon' close Anchorite's contracted Shroud
Made his innarrowed Carcass seem a Crowd:
Yet the cag'd Votarie did wider dwell,
Then Thou, in thy large Roof, and spreading Cell.
Both liv'd alike immur'd : but, Mansion's space,
To Him, was Emptiness ; to Thee, was Place.
Which the Retirement's different Ends decide :
Thine was, to Toil and Sweat ; but His, to Hide.
Who, though sat down contented with the Store
Thou brought'st from Nature, coveting no more :
Yet, like a Wealthie Heir, by that Advance,
Thou hadst liv'd high on thy Inheritance.
Who ere is born to an Estate to's hand,
Is full as Rich, as Hee that buie's his Land.
And such wert Thou : but, least free Nature's Gift
Seem mis-bestow'd, unless improv'd by Thrift ;
'Twas thy strong care to melt down Native Parts,
And shape up great Endowments into Arts.
Hence sprung Thy vigorous Pains, unwearied Sweats :
Whil'st each past Toil, edg to fresh Toil beget's.
Till thy torn Nerves, stretch't in their Search before,
Grow suppler by 't, and so put on for more.

And

An ELEGIE on the Learned Autor.

*And thy Bent Thought or'e his deep Object crack's :
Nor Torture bring's, but Patience from thy Racks.*

*Oft did the Sun ow Thee his Morning Streams,
And at thy Earlier Taper light his Beams.
When, now declining in his West, and gon,
Thou bad'st him sleep, for Thou would'st Fournie on.
When Midnight Silence did thy Motions see,
As Night were made for all the World, but Thee.
Nor did thy watchful Temples harbour Rest,
Till thy great Monster-Scruples fell suppress.*

*Alcides scorn'd to deem his Labor sped,
Whil'st Hydra wore, or threat'ning Tail, or Head.
No emptie, Surface-Learning could suffice,
No Light, no Floating Notions bound thy Eies.
But down thy Plummets dive's to th' deepest sound,
Still mining through, till it had prest the Ground.*

*Art hath her Quick-sands, which no Hold endure :
Hee strike's the Bottom that will Anchor sure.
While dull wee finde the Found, the same Mark hit,
The shackled Circumscription of Our Wit :
Thy unconfin'd Enquirie bid's at more,
Launches in deeps, ner'e fathomed before :
Plough's the rough Desarts up, scorn's old Abode,
Or Prostitute Directions of a Rode.*

*Yet thy Nice Pilgrimage doth never straie;
But, turn's the crooked Maze, to Beaten-Waie.*

*So, through wilde Seas the adventurous Keel is hurld,
Not to Loof this, but Finde the other World.*

*Thy vigorous Brain releiv's from lazie Rust,
Disguis'd in Characters, but more in Dust,
Graie Customs, which our dead dismettled Sloth
Gave up, to surfet the undaring Moth.*

Craz'd

An ELEGIE on the Learned Autor.

*Craz'd Giants thus distressed Damsels hold ;
Not by their strength, but, caus'their Champion's cold.
Euclide and Ptolomie were so thine Own,
As the fair Building's is the Corner-stone.
Whose beauteous Pile doth by the Basis clime :
Yet This preceed's in Worth, though That in Time.*

*Astrologie so obci'd Thy Learned Eie,
As all the Wheels and Clock-work of the Skie,
By Curious Nature were asunder ta'ne,
To guid Thy Art, and then set up again.
And when her Motions jar, her staggering Team
May fix afresh, by Thy King Henrie's Scheme.*

*The Sacred Hebrew thy Judicious Rage
Pursu'd, to finde it's Mystick Parentage ;
With Keen, and Eager, yet with sated Flight :
Not to Ride-over, but Ore-take the Light.*

*Rude Rabbines, like rude Herbarists go to't :
They mar the Plant, by digging for the Root.
Thy Numerous Language could have circuit run
T' Interpret Countries to the Travelling Sun ;
Discours'd his Rising to the Western Seas,
And phras'd his busines with th' Antipodes.
Yet this bright Stock thy Bountie did afford,
As thy Disbur'sment still, but not thy Hoard :
Not to amuse the Needie, but supplie :
'Twas thy Dominion, not thy Tyrannie.
Hence, when I askt thy Torch to light my Waie,
And gain'd som Twilights from Thy Glistening Daie ;
Thy Liberal Art the Labyrinth did undo,
With the same Cheer, as I had been thy Clew.
Thy Candid Guidance back the Compass brought,
And call'd mee Tutor still, for beeing Taught.*

Now

An ELEGIE on the Learned Autor:

Now these Loud Parts, like a Shril-thundering Peal,
Which is the Belfree's Pride, but not it's Weal,
Rent thy frail Tenement, and made us see,
Thy Musick's Excellence, and Crueltie.

An Envious Gout, the Leiger of thy Feet,
To aw thine Industrie, laie arm'd to meet
Thy wakeful Midnight-Watch; and brought Thee back,
For each Raw Learned-Night, a Fortnight's Rack.
And when the single Threats of one Diseas
Bark at thy Vigilant Moons, but not displeas:
When Customarie Anguish now sat by,
Like thy Companion, not thy Maladie:
The Enraged Mischief made her Partie strong,
Swell'd her vext Unitie into a Throng:
Charming Confederates their mixt Powers to reach,
To storm the Fort, for Shee had made the Breach.
Till the Fresh Host possess'd of everie Part,
Whil' st Gouts secure thy Joints, the Rest thy Heart;
Thy over-number'd Corps at last did fall,
No one sick Patient, but an Hospital.

M. L. L.

Upon



U P O N
THE DEATH
Of my Loving Friend,
M^r JOHN GREGORIE.

Sure it must needs bee so: —or els I shou'd
Think Providence but little understood
The State of things; when a dull senseless Tree
Stand's, and outlive's a Jewish Pedigree:
But Man, whose Knowledge might new Worlds create,
And so compose a wiser Book of Fate,
Him, the least breath must scatter into Air,
As if his dust not yet compacted were.

For I don't speak of one, whose Destinie
Was but to make a Sermon, and so die.
Such, as the Law deliver in a Cloud,
Thicker then God at first did, and as loud.
Such, as blaspheme by Preaching, ne're have don,
Until their Comments make an Alkaron.

(b)

Who

An ELEGIE on the

*Who scare the Turk from beeing Christian,
And Indians fear they then should put off Man.*

*Hee search't Religion's Source, Gospel, and Law,
From Moses in the Flags, to Christ in Straw.
And was so skill'd in these Antiquities,
That hee could almost tell where Moses lie's;
Who was † Melchisedeck's Father; Rectifie
A Few ev'n in's own Genealogie.*

*Who saie's hee die'd too soon, that had liv'd o're
All Ages whatsoever were before;
And knew so much of Language, that, alone,
Hee might have sav'd all Nations in their own
Idiome and Dialect, though there never fell
A Cloven Tongue, or other Miracle.*

*Great Citizen of the World! though thou die'dst here,
Yet thus wee prove, thou wert born Everywhere.
And, like the Sun too, didst thou never sleep,
But when wee call'd it Night, thou still didst keep
Thy journey on; till with as large an Eie,
Thou viewd'st the Univers, as much as hee.
But thou could'st not endure (alass!) to run
O're the same Circle still; so having don
Surveying this our Globe, thou went'st to see
* What other worlds did do, aswel as wee.*

*Thus art thou fled, and left us here to bee
Sad Ruines of an Universtitie.*

† 'Tis the opinion of a Learned man, that Melchisedeck was not called *αὐτάρ, & αὐτάρ, αὐτάρ*, becaus hee had no Father and Mother, but becaus it was not known, who his Father and Mother were.

* Galileans probably conjectured all the Planets were inhabited Worlds.

Death of the A U T O R.

*What Ignorant Malice could not reach unto,
Nor War it self, thy single Fate did do.
The World began at Noon, but thy bright Raie,
(More glorious Sun!) did set at thy Mid-daie.
Now wee do'nt mourn our State, for at thy Fall
'Tis fit this Kingdom perish, World and all.
Our heap of Stones at Christ-Church prove's to bee
But a more spacious Monument to thee.
And when wee purifi'd from this Age, shall name
And dedicate a Temple to thy Fame,
Wee'l call this Island thine, which is no less
Famous for thee, then it's unhappines.
When Cities, Temples burnt shall bee forgot,
And Sacrilege too, the prais of thee shall not.
Parents shall hither bring their Sons of Tears,
To paie their Tribute in a Sea of Tears,
And pointing to thy Tomb, crie, There are found
Oxford and Gregorie in one yard of Ground.*

Fr. Palmer.





Upon the much deplored Deceas of Mr *John*
Gregorie, Chaplain of CHRIST-
C H U R C H.



Ence Exclamations on Disastrous Fate,
Let none here call the Stars unfortunate,
Or rail at Lachesis : The Soul that's gon
Scorn's such a whining Celebration ;
And dare's that Antor whosoe're hee bee
To search into the Stars so far as hee.

Since Life was lent him 'till hee had a view
Of all the Myſteries that Nature knew,
And had a perfect Knowledge of each Art,
That either Rome or Athens could impart ;
'Twas time (now Learning's baniſht) to ſuſpend
His labor, and to get to his Journey's end.

Should this ſo ſad Intelligence bee ſent
The Hebrews and Chaldeans would lament :
The Syrians and Arabians (though ſo far)
Would ſend to know this an Ambaſſador ;
But vain and fruitleſs would their Labor bee,
When none could give an Answer t' it but Hee.

Hee, ſo admir'd of all, that had alone
Diver ſitie of Tongues for's Portion ;
So fluent, ſo redundant in them all,
That each which hee had got ſeem'd Natural.

The

An ELEGIE on the Deceased Autor:

*The Pious Fates gave him a lingring Death,
Fearing all Arts might perish in one breath:
But fearing too that if hee should live long,
All Nations would again becom one Tongue,
They added this Confusion to the world,
And thus together too his Ashes hurl'd.*

*Asscend, Departed Saint, to bee a Guest
To Dialogue with Abram and the rest;
Thou hadst most Tongues, but know thy Foie's excess
Is far more now then Angels can expresse.*

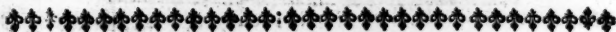


EPITAPHIUM

Epitaphium *Joannis Gregorii.*

NE premas Cineres hosce, Viator,
Nescis quot sub hoc jacent Lapillo;
Græculus, Hebræus, Syrus,
Et qui Te quovis vincet Idiomate.
At nè molestus sis,
Ausculda, & caussam auribus tuis imbibe:
Templo exclusus
Et avitâ Religione
Jam senescente, (nè dicam sublatâ)
Mutavit Chorum, altiore ut capesceret.
Vade nunc, si libet, & imitare.

R. W.



The





The Particular Titles of this Book.

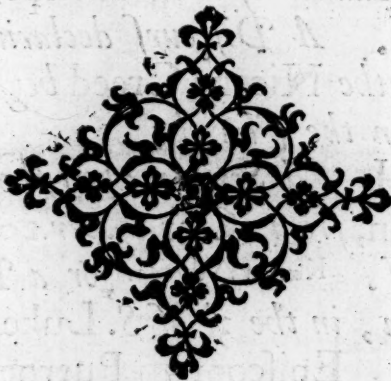
- I. **A** Discours of the LXX Interpreters ; the Place and Manner of their Interpretation.
- II. *A Discours declaring what Time the Nicene Creed began to be sung in the Church.*
- III. *A Sermon upon the Resurrection, from 1 Cor. 15. ver. 20.*
- IV. *Kαὶνὰν Δῶρεος, or a Disproof of him, in the 3^d of S. Luke ver. 36.*
- V. *Episcopus Puerorum in Die Innocentium.*
- VI. *De Æris & Epochis, shewing*

The Particular Titles.

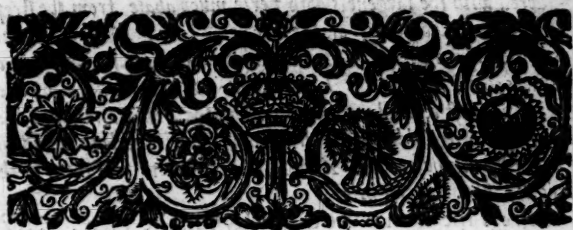
*ing the several Accounts of Time
among all Nations from the Crea-
tion to the present Age.*

VII. *The Assyrian Monar-
chie, beeing a Description of it's
Rise and Fall.*

VIII. *The Description and
Use of the Terrestrial Globe.*



A Discours



A
DISCOURS
OF THE
LXX INTERPRETERS;

The Place and manner of their Interpretation.

H Justin Martyr saith, - that the Translation was performed, not in the Citie of Alexandria, ἀλλ' ἐν ὁρίων τῇ νήσῳ. the description whereof, let it bee given according to Philo Judeus.

Nῆος ἡ θάλασσα περιεχὴς τῆς Ἀλεξανδρείας ἥτις αὐτοὶ καλοῦσι τὰταίαν περὶ τὴν πόλιν περικλυθούσαν ἐκ ἀρχαίων χρόνων, τὰ δὲ πολλὰ τετραγώνη θαλάττῃ, ὡς καὶ τῆς ἑξῆς κυμάτων φορεῖται πάλιν ἵχον καὶ πάταγον ἐκ πάντων μακρῶν διαστήματων ὅπου εἰσέρχονται ἐκ παντὸς τοῦ κόσμου ἐν κύλῳ κείνοισι ἐπιπλέουσιν οἱ τὸν τόπον, ἐνηυσχεύουσι καὶ ἐνηερμῆσαι, καὶ μόνῃ τῇ ψυχῇ περὶ μόρους ομιλεῖν τοῦ νόμου, ἐν ταυτοῖς κατέκειμαι, καὶ τὰς ἐκεῖθεν βίβλους λαβόντες ἀναλείψουσιν αὐτῶς καὶ τὰς χεῖρας εἰς ἕραν, αἰτεῖσθαι τὸν Θεόν, μὴ διαμαρτάνειν τῆς προθέσεως &c. that is, The Ile Pharos lieth under Alexandria stretching it self toward the Citie, wass'd about not with a deep, but, for the most part, a shallow Sea, which

B

considered with the largeness doth verie much abate from the strep-
tuous nois and turbulencie of the waves, This (Isle) of all other
places thereabout beeing judged the most convenient for privacie and
quietness, and where the Law might bee best attended by everie
man in his most retired meditations, here the Seniors remained, and
taking the holie Bible into their hands, they lifted both it and them
up into Heaven beseeching Almighty God not to fail them in their
purpose, &c. So Philo.

Aristeas speaketh more distinctly for the Place. *Μὲν δὲ
ἦρξεν ἡμεῖς ὁ Δημήτριος παραλαβὼν αὐτοὺς καὶ διδόν τὸ ἔργον
ἐπὶ τῇ ἀνὰ χεῖρα τῆς βασιλίσσης ὡς ἐπὶ τὰ βόρεια μέν σπυρίδιον πομπῆς
οἰς κατεσπασμένον οἶκον ὅθεν τὴν ἡμέραν διαπρεπῶς ἔχοντα καὶ πολ-
λὴν πούχλιν ἐπέδεν &c.* that is, Three daies beeing passed, De-
metrius took (the Seniors) along with him, and having gotten
over the Heptastadium and the Bridg, hee brought them to the
North-parts of the Isle, where hee placed the Assemblie in a hous fit-
ted for them, standing upon the shore, free from all inquietude, and
having all the conveniences of situation, &c. And it seemeth to
mee, that by these words of Aristeas, something more may
bee discovered concerning the Place; for the probabilitie
fromhence is good, that the Hous here spoken of, should
bee meant of that famous Tower which Sostratus of Cnidus
set up in this Isle Pharos, to direct the Mariners in the dange-
rous Seas about Alexandria: And the situation verie well
agreeth, becaus the Tower also stood North, and upon the
Sea-side. And the Nubian Geographer, where hee descri-
beth this Tower, telleth us, *وفي حرف لبارا للينا*

قيوت that there were certain Cels ere-

cted in it. But Justin Martyr putteth us out of doubt: for
hee saith, That the Place where the Cels were set up, was

* *ἔτα τὴν φάρον ἐνοδομένην σπυρίδιον. ubi Phari speculum edifi-*
cavit. *car* conigit, which is all one with that wee believed.

* *Εἰς τὴν φ.*

And wee have caus to think, that seeing the King inten-
ded this matter of the Translation, with so much Princely
care and providence, that hee would make choise of such a
Seat, as might most eminently adorn his purpose; and
there

therefore it was answerably don to chuse the Tower, which was everie waie worthie of this glorious emploiment: for the Arabick Geographer saith *التي ليست علي قمرها الارض مثلها بنيانا ولاو ثق*

That the whole world cannot shew such another Building as this Tower, whether wee consider it for the Materials, or for the manner of the Structure. The Reader may see a large description of it in this Autor, in the third Part of the third Clime.

But seeing the thing was don in Egypt, let the Storie of it also bee delivered in their Language, and set down in Hieroglyphicks.

And did it not well becom the business, that the Scripture should bee translated in this Place? *In a Tower*: to note out to the Interpreters, the Sublimitie of those things which they had now in hand; that when they went up to their work, everie step they ascended might elevate their Mindes one degree nearer to the Contemplations of Heaven. And how fitly was it don *by the Sea-side*; that but a little of Earth might bee seen to those, who had now to deal with such things, as had nothing in them that was Terrene? But most of all convenient it was, that it should bee don *in this Tower*; For that which hung out a Candle to the doubtful Mariner in the perillous Seas, did it not well that it should also hold out *A light to the Gentiles*? The Coast of *Alexandria* was dangerous for anie, least of all for the Natives, becaus they were acquainted with the Passages; but a stranger durst not venter without som direction from this Beacon. Such was our waie to Heaven; intricate enough to all Nations, yet more obvious to the Jew, becaus to him were committed the Oracles of God: But wee the Gentiles having no other direction but the light of Nature, could not so well tell how to pass the Streits to Heaven, without som help from the Word; which, though it were alwaies a Light, yet was it never held out unto us, till this time of the Translation: and therefore was it verie singularly congruous, that from this Place, from whence the Sea-faring men took their notice by a Light, to escape the hazard of those

Musans in
'Hew & Co.

— σὺ δ' ἔπεισε καὶ θύ, περήσεις,
Δίξο μοι τίνα φύγον—

הא אתה
טובה
מאלכסנ-
דר
Art thou
better then
the great
Alexandria,
&c. Targum
in Nat.

Another Reason was for the safetie of the Translators, and this is given by *Philo* ἐσκόπων τὸ καθαρώτατον ἢ πρὸς τὸν τόπον χροῶν ἕξω πόλεως, τὰ γὰρ ἐνὶ οἴκῳ, ἅτε παροδυσσῶν παρηγοῦντα ζῶαν διὰ νόσους καὶ τελευτῆς, καὶ τὰς ὑγίαινοντες ἐκ δυσχεῖς ποιεῖς ὡς ἑσπία &c. where hee urgeth this Reason from the unhealthfulness of the Place, which happened to bee διὰ νόσους καὶ τελευτῆς &c. by the varietie and constancie of the diseases which reigned among the People. For besides the general distemperature of the air of Egypt, which was *calidus & nocivus*, hot and hurtful; as it is affirmed by * one that knew it well, inso much that a Plague at Grand Cairo could cut off twentie thousand in one daie: besides I saie, these more universal Conditions, *Philo* intimateth from a particular Cause, that there should bee a more usuall Mortalitie heer then elswhere, and that was, The Concourse of

Joh. Leo A.
frican.

fitte heer then elsewhere, and that was, The Concourse of
all

all manner of living Creatures to this Place *ἄτε παντοδαπῶν*
παντοθενία ζώων &c. And it is to bee conceived, that the Au-
 tor meaneth by this not onely a multitude of Men, but
 also that great varietie of strange Beasts and Fowls which
 were continually bred up about the Court in *Alexandria*,
 mention whereof is made by *Ptolomie* the King in his Com-
 mentaries, *Lib. 12.* which was *Περί τῆς ἐν Ἀλεξανδρείᾳ βασιλεί-
 ας*, *καὶ τοῦ ἐν αὐταῖς ζώων τετραποδῶν*. And these Creatures
 were transported from all parts of the world, and there
 bred up not onely for their Raritie, and the Kings Recrea-
 tion but also to furnish his Table; for so it seemeth by *Pto-
 lomies* words in that Book—*τάτῃ τῇ φασιανῶν*, *ὅς τετραδάνας ὀροῦν-
 ζουσιν*, *ὅς ἐ μόνον ἐκ Μινδίας μελεπύμποιο*, *ἀλλὰ καὶ Νομάδας ὄρνιθας*
ὑποθαλάμων ἐπαίσις *καθηθῶ*, *ὡς καὶ σιλήϊα*, where hee noteth
 concerning those Pheasants that were called *Τελέζαυες* that
 the King of *Egypt* had of them not onely brought out of
Media, but also hatch'd at home in such a Number that his
 Table might bee served with them when hee pleased:
 though wee may observ by the waie, that these kinde of
 Birds in those daies, were (for the most part) kept for the
 Eie, rather then for the Bellie; insomuch that *Ptolomie* the
 King in the book before cited professeth, that hee never tast-
 ed of a Pheasant in all his life; whereupon *Athenaus* observeth,
 That if this noble King had liv'd in his daies, wherein the
 Luxurie was such, that everie man must have a Pheasant at
 his Table, (though hee had alreadie written 24. Books in
 this kinde, yet) hee saith, that hee would surely have writ-
 ten one more purposely to note out this thing. This by the
 waie; becaus *Pbilo* saith, that the Places within the Citie
 were *παντοδαπῶν παντοθενία ζώων*, full of all manner of
 Creatures. And this howsoever urged by him onely for a
 greater Cauf of Infection, yet it may bee thought by som
 to have a further aim; for the *Egyptian* beeing aware of this,
 that the *Jew* was bound to make a distinction between clean
 and unclean beasts, might apprehend it in the strictness; and
 therefore carefully remove the Seniors from the verie sight
 of those things which were an abomination unto them.
 But in this wee have but prevented the Curious, and there-

fore if the Conjecture bee not sound enough, it may bee the less regarded.

But more then what is urged by *Philo* for the ill disposition of the place may elsewhere bee observed.

The Prophet *Nachum* saith, that *Alexandria* is situate upon the waters, not onely becaus the waters laie all about it, but also נָכְסֵי בְעִיר מַחְתֵּר הָאָרֶץ for that they were conveyed into it under ground, as *Chimbi* there hath it. And the *Arabian* more plainly in the *Nubian Geographie* النيل لغربي ضنها يدخل قحت اقبيه سورما

that is; the river Nile comming from the West, runneth under the Arches of all their Houses : The manner how this was don is set down by *John Leo* in his description of *Africa*, *Cuique ferè domui Civitatis ingens cisterna concamerata, crassiq; innitens fornicibus substructa est, in quas exundans Nilus per Aqueducum in planitie, magno artificio constructum extra Alexandriam, deductus sub ejus manibus demittitur, &c.* This artificial conveyance of the River though it bee otherwise acceptable to the Inhabitants yet it could not bee without som annoiance to the Air, the Complexion whereof suffered much alteration by the noisom vapors which rose up out of the waters, which in tract of time putrified in their Cisterns. It is the experience of this *John* in the words following. *Cisternæ porro temporis successu turbide ac cænosæ reddite plurimis æstivo tempore languoribus occasionem præbent, &c.* And the same Autor affordeth us yet another inconvenience to make us more sure of the Infalubritie of this Place : And it ariseth by reason of certain little Gardens planted near to the Citie, the fruits whereof were of such an ill Condition, that the Inhabitants were thereby made subject to verie noxious Feavers and manie other diseases : for so *John* reporteth in the Chapter aforesaid : *Juxta aqueducum per quem Nilus in civitatem transmittitur, exigui visuntur Horti sed quorum fructus ad maturitatem perventi accolæ noxiis febribus aliisque morbis afficiunt, &c.*

These things considered, the Reason was good, why the Isle should bee chosen rather then the Citie, to bee a Place for the Interpreters.

Thus

Thus much therefore wee are com to know upon good Autoritie, that our Translation was made in the great Tower of the Isle Pharos, near to Alexandria in Egypt; wee go on to a more distinct designation of the Place, the consideration whereof shall also discover unto us after what manner the thing was don.

FOR the Manner of the Translation; The opinion of som is, that the Seniors were assembled in one and the same place, where they performed the work by comparing what was severally don by each of them, and delivering up that for granted which could bee agreed upon by all. This opinion hath received it's ground from the words of *Aristeas*. Οἱ δὲ ἐπιέλυν ἕκαστα σύμφωνα ποιῦντες πρὸς ἑαυτοὺς ταῖς ἀντιβολαῖς, τὸ δ' ἐν τῆς συμφωνίας γινόμενον ἀναγερῶς, ἕτως ἐτύχανε παρὰ τῷ Δημοσίῳ. &c. And indeed, the encouragement from hence for that waie seemeth to bee verie good, the words themselves beeing scarcely able to bear anie other construction, then according to that which hath been said.

Nevertheless, it is believed by others that they did the work ἐν ἰδιαρίσταις διαίταις ὅσας (as *John Zonaras* hath it) καὶ μετὰ τὸ τέλος ὁμῶς συναθροῦν, καὶ τὰς ἑκάστην συγγραφὴν παρὰ ἑαυτοῦ ἀλλήλαις ἐνυρθῆναι μήτε κατὰ τὸν, μήτε μὴ κατὰ τὸν τρόπον, ἀλλὰ συμφώνως ἐν ᾧ πάντων, that is, Each of them beeing in a severall Room, and when the work was finished, they all met and compared together what everie Man had don; and it was found, that they differed nothing either in sens or manner of expression, but agreed in all, &c.

This later waie of the Storie, however it may seem to exact upon our belief, as making Report of more incredible circumstances; yet it may bee taken up upon the greatest trust of Antiquitie, having to alledg for it self the constant and most undeniable Testimonie of the Antients.

The Jews report it from an immemorial Tradition, which their Talmudists deliver in the 10 Book of *Seder Moed*, in the Chap. *Megillah Nikya* which is the 3^d. and fol. the 8. B. and the 9. A. where the text of the Talmud saith

on

Talmud. in
Sed. Moed.

on this manner, איובין ספרים לחפי לין ומזוזות אלף, שהספרים וכתבין בגל' לשון ותפליק ומזוזות אינן נכ- חבות אלף אשורית רבו שמעון בן גמליאל. אומר יוונתית, There is no difference between the Sepharim and the Tephillim and Mezuzoth, save onely. that the Sepharim may bee written in anie Language; but the Tephillim and Mezuzoth onely in the Syriack Tongue. But Rabban Simeon the son of Gamaliel saith, that the Sepharim also might not bee written in anie other Language, the Greek onely excepted. By the Tephilim and Mezuzoth, the Doctors meant those Schedules which were inscribed with set forms of devotion, and placed upon the posts of their Houses, or otherwise worn in their foreheads.

By the Sepharim, or Books they intend ספרי תורה the Books of the Law, the Prophets and the Hagiographa, and so the Sepharim are here expounded by the Gloss upon this place. By occasion of these words in the Mishna, R. Jehudah relateth this Storie in the Gemara, מעשה בתלמי המלך שניסם שבעים ושנים זקנים והכניסם בשבעים ושנים בתים ולא גילה להם על מה כינסם ונכנס אצל כל אחד ואחד ואמר להם כתבו לי חזרה משה רבכם נוהן הקדוש ברוך הוא בלב כל זלזל אחד that is, Wee receive it by Tradition, that King Peolmai assembled together the seventie two Seniors, and placed them in seventie two several Conclaves, not making them acquainted with his purpose, (after that) going in to each of them, hee said unto them, Write mee now down the Law of Moses the Master. The Blessed and glorious God put understanding into everie mans heart; and they all accorded in one and the same sens. So the Talmudists.

The verie same circumstances of the Storie are set down in their Massicta Sopberim, and by Abraham Zacuth in the Book Juchasin, besides the four Editions of their Hebrew Josephus, or Goreous son: in all which it is also extant. Among the Arabians there hath as yet com to my Hands one onely Chronologer of these times, said the son of Batric; and hee also maketh the same report. And becaus
this

this Author is not as yet made publick, it shall bee here set down what hee saith; ופי עשרן שנה מן מלכך בער אליו; מדינה אירשלים ואשחז מנהל סנעין דגלגל מן אלהוד אליו אלמסנדר ואסרתהם אן ופסרו אלתירמה וכתב אלמנביא מן אעבראיה אליו אליומניה וצור כל ואחר מזהם פניה מפר עי חל לנישר ניק הפרור כל ואחר מנהם פלמא פסדא אלכרב נסר אליו חפסיריהם וכתב מואפקה לא חלף פיהם מחע אלכרב וחממה חתח חממה וצירהם פי היכל year of the Reign of (Ptolomie) the King went up to the Citie Jerusalem, and brought with him from thence seventie Men of the Jews unto Alexandria, and commanded them, saying, Interpret unto mee your Book of The Law and the Propbets, out of the Hebrew into Greek. And hee put everie one of them into a severall Cell by himself, that hee might see how each of them would interpret apart. And when they had finished their work, the King saw what everie Man had don, and their writings all concorded, nothing was contrarie in anie one of them. So the Book (of the Interpretation) was sealed up, and put into the Hous of their God Serapis, &c.

Said Aben
Bita Arabs
in Historia
Ecl: f.

Thus said, the Son of Batric, according to the Manuscript Copie of his *Historia*, which I saw at Cambridg in the Archives of their Publick Librarie.

Philo Judæus, though hee maketh no expresse mention of the *Cels*, yet it hee doth not intimate som such thing, let the Reader tell us what hee meaneth by this: καθίστες δὲ ἐν σκοπέῳ, καὶ μυστικῶς παραβέβηκεν, ὅτι μὴ ᾗ τῆς φύσεως μερῶν, γῆς, ὕδατος, ἀέρος, πυρὸς (καὶ ὡν πρῶτον τῆς συνθέσεως ἕμμελον ἐκπαλιόσθην, κοσμοποιεῖν καὶ ἢ νομῶν ἐξῆν ἀρχὴν) καθάπερ ἐνθυσιώντες θεωροῦντων ἐν ἀλλὰ ἀλλοι, καὶ οἱ αὐτὰ πάντες ὀνόματα, καὶ ῥήματα, ὡς περ ἰσοβαλίας ἐκάστῃ ἀρχῇ ἐπιχειροῦν. that is, And they sate down privately by themselves, and having no other companie but the parts of Nature, the Earth, the Waters, the Air, and the Heavens, (the Mysterie of whose Creation their first work was to discover; this beeing the begining of Mose's Law) they prophesied, as if they had been divinely inspired; not one, one thing; and another, another; but all in the same sens and

C

words

words, as if they had been prompted by som invisible Director.

In these words, however it may bee said, wee are not certain that the Author intended our matter of the Cels; yet thus much wee can bee sure of, That hee pointeth out such a waie of Interpretation, as carrieth with it no less of wonder, then the former.

But Justin the Martyr a Samaritan speaketh it plainly, and with a verie remarkable Confidence; as wee read in his Περὶ ἑρμηνείας τῶν ἑβραίων δόξων δικίους ἡντιάται μικροί, to each of the Interpreters a small several Cel, ἐπὶ τὸ ἕκαστον ἰδίᾳ καθ' ἑαυτὸν τὴν ἑρμηνείαν πληρῶσαι that everie man might perform the Interpretation by himself. And having said somthing of their wonderful agreement, hee provideth against the incredulitie of all Men, by this resolute enforcement, strongly urged from his own experience.

Ταῦτα ἡ μὴδ' ὑμῶν, ὧ' Ἄνδρες Ἕλληνες, ἰδὲ πεπλάσμεντας ἰσοείας ἀπαγγέλλουσιν· ἀλλ' αὐτοὶ ἐν τῇ Ἀλεξανδρείᾳ ἡνδιόμην καὶ τὰ ἔχρη τῶν δικίους ἐν τῇ Φάργῳ ἐωρακότες ἔτι σωζόμενα, καὶ περὶ τῶν ἐκεί, ὡς τὰ πάτρια παρεληφότων, ἀκηκόετες, ταῦτα ἀπαγγέλλουσιν. &c. that is, This, O yee Gentiles, wee report unto you, not in the guise of a Fable, or a fained Storie; but as a received Tradition, delivered unto us by the Inhabitants of the Place: for wee our selves also being at Alexandria saw the remainder of those Cels; and they are yet to bee seen in the Isle Pharos at this present daie.

To this undoubted Testimonie of Justin Martyr, may bee added that of Irenæus, who in the same Centurie maketh the like report. Ptolomie, saith hee, ἐυλαβηθεὶς μὴ τι ἀεὶ συνδέμεν ἀποκρύπτει τὴν ἐν ταῖς γραφαῖς, διὰ τῆς ἑρμηνείας, ἀλήθειαν; χωρίους αὐτὰς ἀπ' ἀλλήλων, ἐκέλευσε τὴς πάντας τὴν αὐτὴν ἑρμηνείαν γράφειν, καὶ τὸτ' ὅτι πάντων τῶν βιβλίων ἐποίησε, &c. considering with himself that if they should bee suffered to confer one with another, they might perchance conceal somthing of the veritie of their Scripture by waies of Interpretation; hee separated them each from other, and commanded them that everie man should translate the same part; and this order was observed in all the Book, &c. And concerning their agreement, hee saith, That they all set down

down the same things, τὰς αὐταῖς λέξεσι, καὶ τοῖς αὐτοῖς ὀνόμασιν, ἀπαρχῆς μίχρι τέλους, ὥς καὶ τὰ ἔθνη γινῶναι, ὅτι κατ' ἐπίνοιαν τοῦ Θεοῦ εἶσιν ἐμμελωμένους αἱ χαραί. in the same Sense, and in the same Words; insomuch, that all people that were then present acknowledged, that the Translation was made by the inspiration of God, &c. And that the wonder of the work might not bee an hindrance to it self, to make it seem the less probable, for beeing strange, Hee excuseth it by another of the same kinde, Καὶ ἔδεν γὰρ θαυμάζειν, τὸν θεὸν τοῦτο ἐνεργεῖν, &c. And wee have the less cause (saith hee) to marvel, that God should thus do, seeing hee wrought as great a Miracle for his Scripture, by the hand of Ezra in the Restitution of the Law.

In the third Centurie, the credit of the Storie is upheld by Clemens of Alexandria; and in the fourth, by Cyril of Jerusalem. Clemens saith, ἕκαστος δ' ἐν μέρει κατ' ἰδίαν ἐκάλω ἐμμελωμένους περὶ ἑαυτοῦ, σωτὴρ περὶ αἱ πᾶσαι ἐμμελωταὶ ἀντιβληθεῖσαι, καὶ τὰς διανοίας, καὶ τὰς λέξεις, that everie one of them having interpreted by himself, according to his proper Inspiration, the Translations were Compared, and they were all found to agree both in Sense and Words.

But Cyril more perspicuouſly, and at large.

Καὶ τὸ μὴ συνδυάσαι πρὸς ἀλλήλους τοὺς ἀποκαλίντας ἀποκρίσεις, ἐν τῇ λεγούσῃ Φάρος τῇ πρὸς Ἀλεξάνδρειαν κηρύξη, ὅτι παρεγχομένων ἐμμελωμένων ἕκαστος ἰδίον οἶκον ἀπονεύμας, πᾶσας τὰς γραφὰς ἐπέμελλον ἐμμελωδῶσαι· τότε δ' ἐν ἐξδομήκοις καὶ δύο ἡμέρας πληρωσάντων τὰς οὐκ πάντων ἐμμελωίας καὶ διαφόρους οἴκους, ἀλλήλοις μὴ περὶ οὐσίας, ἐποίησαν τὸ συνδυάζειν ὅτι τὸ αὐτὸ, ἢ μόνον ἐν νοήμασιν, ἀλλὰ καὶ ἐν λέξεσιν ἔτυχε συμφωνῆσαι· ἢ ᾧ ἐνδοξαστολογία καὶ ταπεινὴν σοφισμάτων ἀνθρωπίνων ὡς τὸ γινόμενον, ἀλλ' ἐν πνεύματι τοῦ ἁγίου ἢ τοῦ ἁγίου πνεύματος λαληθεῖσάν θείων γραφῶν ἐμμελωία σωτηρεῖτο, &c. that is, And (the King) providing that the Interpreters which were sent him, might not com together, appointed for each of them a severall Cell in the Isle Pharos, near to Alexandria: and to each of them was delivered the whole Bible to translate. And beeing thus separated the one from the other, everie man's part was finished within the space of seventie two daies, at which time they all met together; and having compared their Translations they were found to concord; not onely in the meaning, but also in the

verie Manner of expression. For this Translation was not set forth in pleasing words ; or the pomp of humane Sophistrie ; but all was interpreted by the same Spirit by which it was first-delivered, &c.

In the fourth Centurie, wee finde the Tradition remembered by Epiphanius, but not without som alteration of the Circumstances ; for hee saith, that the Translation was performed ἐν βίαντα ἕξ οὐκίστοις, ἑνὴν ἑνὴν κατ' οὐκίστον. *in thirtie six Cels, by two and two in a Cel.* But Secarius hopeth to reconcile this to the former : forthough (saith hee) there were but six and thirtie Cels, yet each of these were double : and so everie two of the Translators were separated the one from the other by a Partition.

This Moderation of the words, though it hath not so much evidence as would bee required, yet it hath a notable pretens : becaus Epiphanius himself saith, that the Cels were double : καὶ ὃ ἀποστολικὸς βίαντα ἕξ οὐκίστοις ὁ ἥθελες Πτολεμαῖος ἡλιακοδότης ἐν τοῖς πλεον εἰς τὴν ἡμετέραν, διακρίσας τοὺς ἀνὰ τοὺς ποίντας, δύο δύο ἐνέκλυσεν. And it may seem also to bee the Emperors minde, in Cap. Sancimus of the 146. Novel. where hee saith concerning these Interpreters, ὅτι κατὰ δύο διακρίβηται, καὶ κατὰ διαφόρους ἐκμύλων ἕκαστος τόπος, ὅπως μὴ ἀπαιρτεῖται ἐκδιδομένη συνθεσιν. that beeing divided by two and two, and set in several places ; yet they all delivered up the same Translation &c. But these words of the Law would not willingly bee Put to this Constrution : That of John Zonaras is something nearer to the Reconciliation : for hee writeth ἀνὰ δύο διακρίβηται αὐτοὺς, καὶ ἐν ἰδιαύτοις διακρίται ὅσας, ἐκδιδοὺς τὴν ἐκμύλων : that the Interpreters of the Law were divided into Couples, and that they were placed everie one in a several Conclave. For so much may seemingly bee gained by the word ἰδιαύτοις ; becaus ἰδιότης, is as much as ποσότης which noteth out one separated from Companie, or μόνα ἀποσφωρῆν, which is to bee said of him that is alone, and talketh to himself ; for so the Gloss of this word ἰδιότης is given, both by Hesychius, and Phavorinus.

But if this way of the Storie will not bee reconciled to the former, then it must bee said that Epiphanius was but one

one, and that his Testimonie is not of greater Authoritie then theirs that went before; and the less, for coming after them: and that the Tradition (as it useth to bee) was otherwise told afar off, then nearer home; and that *Epiphanius* spake as hee heard saie: whereas *Justin Martyr* was himself at *Pharos*, and saw the Tower and that which was left of the *Cels*, and was throughly informed by the Inhabitants of the Place.

Thus wee see with what confidence this passage of the Storie hath been reported and received, during the space of five hundred years, since the time of the Translation. And it seemeth to have been don upon the best securitie; becaus not onely the *Jews* and their Talmudists, but also the Reverent Fathers of the Church, stand bound to make it good; And these, besides their Estimation otherwise, ought in this especially to bee look'd after, for that they are all antient, and becaus they all agree: pure Antiquitie beeing the safest Judg of things don in times past, and consent of Authoritie the surest argument of such Antiquitie. When wee saie that they all agree (if it must needs bee) wee except *Epiphanius*; but why should wee so do, seeing that his thirtie six *Cels*, if they were doubled, (as hee saith that they were *double*) are as manie in number as the seventie two of the rest are? If they were not, it lesseneth but the number of the *Cels*; taketh little awaie from the Miracle of the Interpretation: or if it did, yet the single testimonie of *Epiphanius* will not bee seen through such a cloud of Witnesses.

But besides our Authoritie from the Antients, wee may gain som probabilitie toward the credit of the *Cels*, if it bee enquired into the Causes which ought to move the King to resolv upon such a waie for the Translation.

Two Reasons especially may bee urged for this: the one whereof especially concern's the purpose of the Translation, and both of them the King's Satisfaction.

For the Purpose of God in the Translation, it was one of those things which might bee required for the coming in of the Gentiles, that the Scripture should bee provided before hand, in such a Language as would bee most general-

ly known at the Primitive times ; therefore it was necessarie that all religious care should bee had of the Translation , and that it should bee safely laid up and reserved for the time appointed : And that the Kings of Egypt might see to this, it was needful that they should bee prepossess'd with a strong Conceit of the Divinitie of this Law: and this could not bee more conveniently don, then by such a miraculous Circumstance of the Interpretation : For otherwise, why should *Ptolomie* think more divinely of the Law of *Moses*, then of his own ? seeing that all waies of Religion would seem strange, but that wee are taught betimes to fear : and till wee receiv a Spirit of Judgment to discern the Right waie, everie waie is thought to bee wrong ; but that which wee are brought up in. And why should *Ptolomie* have a better Opinion of *Moses*, then of his *Hermes Trismegist* ? who as hee is accounted by som to have gon before this *Moses* in time, so by others hee is thought not to have com far behinde him in worth and excellencie. But what could *Moses* teach to them, who had all his learning from thence ? for hee was brought up a Scholar in Egypt. And what would bee thought of these Scriptures, when the King should hear it read in *Osee*, that God commanded a Prophet to commit Adulterie ? and in *Exodus*, that hee taught his own People how to Cozen the Egyptians ?

That of *Solomon* : as the *Wise man* dieth so dieth the *Fool*, how would it stand with their Doctrine of the Transmigration of Souls ? according to which, the Soul of a *Wise man* ought to pass into such an one ; and the soul of a *Fool*, into an *Ass*.

For the Resurrection of the Bodie, small comfort was to bee had from the drie bones in the vallie of *Jebosaphat*. The *Egyptian* had better hopes then these, for hee had his dead Bodies still to shew ; and such as had gotten by their Mortalitie, for they were everie daie less subject to Corruption then before.

And whereas it is said, That there was no God like the God of the *Hebrews* : Could the King believ that, when hee should finde in these Scriptures that even this God also had
a Right

a *Right Hand*, and a *Son*? or if hee had been so much better then those of the Heathen, was it likely that *Aaron* his own high Priest would have preferred their *Apis*, or the *Calf* of *Egypt* before him?

when these things should com to bee considered by the un-sanctified discretion of the Heathen, how could they chuse but appear far beside, and below their own Majestie? for such untoward Notions as these must seem to bee, could never argue to him that perfection and transcendencie of Style and Matter, which the Law of *Moses* had pretended: therefore that the King might bee brought on to a reverend estimation of those things, it was much to the purpose that hee should bee thus prepared by a wonder: for it greatly concern'd the safetie of the Translation, that it should bee first esteemed by the King: for otherwise, Principles so averſ from the *Gentiles* manner of Devotion, had never been suffered to lie at all, or not long in the Librarie at *Alexandria*; becauſ, even the opinion of a new waie in Religion, can never prosper without a Precedent, and such an one as is beyond all exception; and though it bee never so wisely suggested, yet it seldom gaineth reputation from lesser examples, then that of a King: And it seemeth, by that wee finde in *Justin Martyr*, that the Miracle wrought the verie same effect in *Ptolomie*, as wee would have it, for hee saith, *Ἐπεὶ δὲ ἔγνω τὸ ἐβδωμικὸν ἀνδρῶν μὴ μόνον τῇ αὐτῇ διανοίᾳ, ἀλλὰ καὶ ταῖς αὐταῖς λέξεσι χρησάμενος, καὶ μὴ δ' ἀχειμῖας λέξεας τῆς πρὸς ἀλλήλους συμφωνίας διατηρήσας, ἀλλὰ τὰ αὐτὰ, καὶ οὕτως ἐκείνῳ γεγραμμένας, ἐκπαλαγεῖς, καὶ δεῖα διωόμεναι τὴν ἐμφυσίαν γεγραμμένας πισδῶσαι, πάντες μὲν τῆς αἰῶνος αὐτοῦ ὡς διεφίλει ἀνδρῶν δειγνῶν, μετὰ πολλῶν δὲ δάσαν αὐτὸν εἰς τὴν ἐαυτοῦ παλαιοῦ ἐπαχθεῖν σεβότατος, &c.* that the King perceiving that these seven-
tie Men had all agreed, not onely in the matter, but also in the Manner of their Interpretation, insomuch that no man differed from another not in a word; but everie man expressed the same conceit, and by the same pbrase: hee stood amazed, and nothing doubting, but that the Interpretation was wrought by Divine Power; hee acknowledged that the Interpreters were worthie of all honor, as seeing Men to whom God did bear a peculiar respect: and having first given them
condign

condign reward, bee took order for their departure into their own Countrie, &c.

And the same effect which the wonder wrought upon the Prince, it wrought also upon the People ; for so it appeareth by that which is already observed out of *Irenæus*, *ὡς ὃ τὰ ἑλν γράται, &c.*

Thus wee see that the purpose of God in the Translation would not onely endure, but did also verie conveniently require, that something in the Business should bee miraculous ; for the King's better instruction, and that the Scriptures might have so much honor and admiration, as might gain them something in the Opinion of the Heathen, and preserv them from the Injuries of Time.

And this was to bee the first Reason.

The second Reason, for which the King ought to take such a waie for the Translation, is, For that hee made question of their Fidelitie.

And that this may bee accepted for a sufficient Cause, it shall bee set down, That the King's mistrust was raised upon such surmises as were no way frivolous, but contained in them matter of moment.

For it could not bee expected from anie Nation in those daies, that they should bee trustie in revealing the Secrets of their Religion ; but from the *Jews* it would bee thought impossible : for this Nation stood so nicely affected to their *Sepher Hattocah*, or Book of the Law, that even in the slightest Circumstances, it was observed with an incredible Curiosity of Devotion.

Mahomet Abulcassim the Son of *Abdalla*, regarded the esteem of his *Alcoran* so far, as to provide by a Law that upon the outside thereof, this Caution should bee alwaies written *לֹא יִמְסֹךְ אִלָּיָהּ אִשָּׁר* *Let no Man touch this Book but bee that is Pure.* And the Law is yet in force among the *Turks* for some special *Alcorans* of note, one of which sort inscribed in the same manner, may bee seen in the Archives of our publick Librarie.

But the *Jews* were not contented with so much Care, used a more intolerable kinde of Circumspection ; for *Rabbi Nehemiah*

hemiah saith in the *Massichta Sopherim* Chapter 3. *Halak* לא יתנועענה גבי ארכיבותרך ויתן אצילו עליו ויחת קורא That no man may laie (their book of the Law) upon his Knee, nor lean upon it with his Elbows, when hee readeth it. And *Halak* the 10. it is commanded לא ירוק אדם כנגד סתולא לא יחזור אחריק that no man shall spit in presence of this Book, nor offer to turn his back upon it.

And in the same Tract, *Halak* 13. it is said, לא יתנו על גבי משהלא במרגלות המטה ולא תחת המטה ולא יושב אדם על גבי המטה וספר עליוך דומה מעשה בראלעזר שישב לו על גבי המטה וספר עליוך דומה that is, That no Man shall laie this Book under, or upon his bed; or at his beds feet; neither shall anie Man sit upon his Bed, having this Book lying upon him; for Rabbi Eliezer did thus, and a Serpent came and bit him. All this Care was taken for the out-side, but much more for that which was within.

To let pass other Circumstances, which would make this manifest, wee have need onely of that one which most of all concerneth our matter in hand. And it is, That for the most part among the Jews, it was accounted an odious profanation of this Law, if it were anie waies communicated to the Heathen.

To this purpose note that of the Junior *Becchai*, ולכילאל &c. *Becaus* (saith hee) there are בחכמת חורתנו in the wisdom of our Law, דברי נקיו ראויים להסתור, pure words, and worthe to be kept secret. Therefore saith hee, חייב אדם להעלו מם שלא תוציאם מפיוך נעין שכתב יהיו לך לברך ואין לזרים אתך Thou art bound to conceal them, and never to impart them, according to the sense of that which is written, They shall be to thee, to thee alone; and not to the stranger with thee. So the son of *Afer* at the beginning of his Commentary upon the Law, fol. 3. *A. Col.* 1. Therefore that which *Maimon* saith contrarie to this in *Halaca Tephil* of his *Misne Torah*. cap. 10. must be otherwise excused; for *Elias* the Levite in his second Preface to the *Hammaforeth*, expressly affirmeth from the Tradition of the Antients, that nothing might be communicated to the Gentiles, save onely the seven Precepts of the בני נוח Sons of Noah: but

as for *מְסִרְבְּרָאשׁ הַתּוֹרָה* the *Historie of the Creation*, the *Law*, and such like; whosoever shall impart these לָנוּ to the Heathen וְנִשְׁמַחֲוֶנּוּ וְנִינֵן וְרוּחַר Hee shall go down to the grave in sorrow, and his life and soul shall bee consumed, &c. The Rabbin goeth on, and hath much ado to excuse himself there to the *Jews*, by whom hee was given over for a Reprobate, onely for teaching his great Patron Cardinal *Giles* the *Hebrew* tongue; becaus their fear was left by this means the Cardinal might com to the understanding of their Law.

But more then this, (that it was unlawful for the *Jew* to make anie other Nation acquainted with their Law) it may bee added, that there was a reason in special, why it should bee dissembled to this *Ptolomie*, becaus the Communication of it had succeeded so ill in the daies of his Father. For *Ptolomie* Σωτης having learned, that the *Jew* would do no manner of Work upon a Sabbath daie, made that an opportunity to take their Citie; which was as easily as ingloriously don: becaus no man upon that daie would resist him, For to them it was a breach of the Sabbath, even to save their lives. And this is objected unto them by *Agatharchides* of *Cnidus*, who wrote the *Historie of Alexander's Successors*, where hee setteth down this Storie, Ἔστι ἔθνος Ἰουδαίων λεγόμενον: οἱ οὖτοι ὄχλῳ καὶ μεγάλῳ ἔχοντες ἱερὸστυμα, ταὐτῷ τῷ ἱερῷ τὸν Πτολεμαῖον ἡγομένῳ, ὅπλα λαβεῖν ἢ δελήσσετε, ἀλλὰ διὰ τὴν ἀκαρτέαν διςιδαιμονίαν χάλεπον ἑκείνῳ τὴν δεσπότιν. that is, *There is a certain Nation called the Jews, and they inhabit the great and well fenced Citie Jerusalem. This Citie they negligently yielded into the hands of Ptolomie, and would not take up arms for their own protection; abusing rather to become vassals to a stranger, then to defend themselves upon the Sabbath daie. These Reasons if they stood alone, had enough in them to make the King mistrust his Interpreters: and yet, if Antiquitie have not misinformed us, there will bee one Reason more, which it self alone ought to have prevailed, though all the rest had been wanting: For wee finde that the Translation was twice performed, and that the Seniors disagreed the first time. In this passage of Storie, I suppose, wee shall*

shall tell the Reader som news ; Our Autor is one *Armius*, of whom wee know nothing more then his name, his words shall bee here set down, as wee finde them cited by an *Arabick* Commentator upon the Pentateuch, in his Preface to that Work.

קאל אד"מורה צאחב מכתב אלומאפי סנה הסעת
עשר מן ממלכת בלש"ימים אבן בלשמים אלמלך אמר
לתגמע מעשאות בני אסראיל וליחשדוא בין אידיה כתב
אלת אלחוראה וכל ואחר מנהומא ויחר לה מא
אוסחה פי מעאניהא פחשרוא אלמשאיה ואלחורת אלש
אלשיפיה צחבההום פאמר אן כל ואחר מיהום ופסר
לה כתאב אלח" פאכח לה אלחפסיר פיסא נק לוא
אלמשאיה פאמר ליגעלוא אלמש" פי אלחבים ואלקיוך

Arabi, Mss. in 5. lib. Moyses literis Syriacis conscriptis. In Bibliotheca Bodleiana.

Thus saith *Armius* the Chronologer. In the nineteenth year of the Reign of *Ptolomie* the son of *Ptolomie*, the King commanded that they should gather together the Seniors of the children of *Israël*, and that they should bring with them the **ולש**

לשנא Book of the Law in their hands, and that each of them in several should translate it accordingly, as it should bee revealed to his understanding. And the Seniors came and presented themselves together with their most divine Book of the Law. And the King's command was, that everie man should translate the whole Book. And it came to pass that the Seniors disagreed in their Interpretation : and the King commanded to put them in Prison, and in Chains, &c. Thus wee see that the King was led by good Reason to a suspition of his Interpreters, and that therefore in all probabilitie hee would take such a courf for his Translation, as wee have alreadie made report of, According to the Testimonie of the Antients.

But nothing ever lighted so heavie upon this matter of the *Cels* as the Autoritie of *S. Hierom*, which was the more likely to oppress it, by reason of his great learning and general repute ; becaus a Testimonie, for the most part, is not measured by its own validitie, but the Autor's worth ; and wee do not usually observ what force it may have in it self, but from whence it came.

S. Hierom, when hee commeth to consider of the Tran-

lation of the *Seventie*, seemeth to deride the passage of the *Cels*, and forsaking the constant Tradition of his forefathers, in a verie neglectful manner, peremptorily setteth down upon his own trust, that the Historie of the *Cels* is *vulgo sine Autore jactata*, but a Common Report bruited abroad under no man's Autoritie. And elswhere hee saith, That hee cannot devise who it should bee that first contrived these *seventie Conclaves* in the fictions of his brain. *Nescio quis primus Auctor 70. Cellulas Alexandriae mendacio suo exstruxerit, quibus divisi eadem scripturarent, &c.* His Reasons follow,

* Cum Aristaeus ejusdem Ptolemai & multo post tempore Josephus nihil tale reculerint, sed inonica Basilica congregatos contulisse scribant. non prophetasse, &c. Hiero. Praefat. in Penat. Ep. 104. p. 341. Tom. 3.

* Because *Aristaeus*, and long after him *Josephus* can tell of no such thing, but the contrarie: and because also, that if it had been so, it could not bee accounted for a Translation, but a Prophecie. So *S. Hierom*.

But before wee receive his Testimonie, it shall bee examined and compared; and leaving his Reasons to the last place, wee will first of all besceemingly moderate the strong Opinion of his Name.

True it is, that *S. Hierom* in Learning and Knowledge could not bee inferior to anie of his time; and therefore beeing a great Scholar, hee might the easilier fall into that common infirmitie of those that know much, go about to raise his own Reputation by the ruine of another Man's. If the Father were thus inclin'd, hee could not bee without so much of a Critick, as would teach him to Censure; which things while wee do, our Ambition seeking for its own safetie, alwaies aimeth at those that are farthest off, and least able to help themselves. Therefore the Antients, and those that are dead, are more easily reprehended, then the latest and the living. It is not for mee to saie that the Reverend Father was guiltie in this: and yet if hee were not, why is it objected unto him by his Adversarie *Rufinus* in the second Book of his *Invectives*. *Quid ergo mirum est (saith hee) si me minimum, & nullius numeri hominem laceret, si Ambrosium secet, si Hilarium, si Lactantium, si Didymum reprehendat, &c.* and afterwards hee saith, that hee spared neque antiquos, neque novellos scriptores, sed omnes omnino, nunc imperitia, nunc inopie notat; neither the Antient nor the Modern Writers,

pag. 181.
Tom. 9.

pag. 183.
ibid.

ters but charged them all; and everie one of them with unskilfulness and follie; *ut erat in quod intenderat, vehementer*: So eager hee would bee for his own opinion, as learned *Vives* hath noted concerning him, in his observation upon the 42. Chap. of *Austin* 18. Book *De Civitate Dei*. But if this bee to bee suspected, as coming from hisemie; yet how shall hee bee there excused, where hee would not spare Saint *Paul* himself at a Criticism? for reading that place in the Epistle to the *Collossians*. *Quæ sunt rationem quidem habentia*, &c. hee writeth to * *Algasia*, that the Conjunction (*quidem*) is there redundant; and that *S. Paul* had often don as much as that came to, *propter imperitiã Artis Grammaticæ*, &c. Hee saith; that the great Doctor of the *Gentiles* did not understand his Grammar; as if the Spirit in Scripture would not look to the Syntax; or if not, as if hee that had disputed among the Philosophers at *Athens*, had been so ignorant in his Accidence, as not to know how to place a Conjunction. Chap. 2. v. 23.

Hee that could saie of *S. Paul*, that hee was an ill grounded Scholar, 'twas no marvail that hee Censur'd *Lactantius*, *S. Ambrose*, *S. Hilarie* and *Didymus*; and yet if these also could not escape his reprehension, I should not willingly trust him with *Aristeas*; nor our Historie of the *Septuagint*.

But let the Father bee pardoned for beeing a Critick; and take *S. Hierom* in the best sens: let him bee a Man of a most mature and most moderate judgment, and one that could think as well of other Men as of himself; yet why are wee bound to believ *S. Hierom* rather then *Justin Martyr*, *Irenæus*, *Clemens* of *Alexandria*, *Cyril* of *Jerusalem*, and the rest? why one Man rather then so manie? why a late Autor, rather then those that went before him?

But let it bee supposed, that this learned Father could discern above all this, yet his Testimonie could not bee taken for this matter, becaus wee finde it guiltie of partialitie.

For wee are to bee adviſed that *S. Hierom*, having gotten a competent knowledg in the Hebrew tongue, by great industrie and conversation with the *Jews*, especially his constant Tutor *Barabbas*, undertook a new Translation of the Bible, according to the Original.

This though in it self a verie laudable and pious Enterprise, and pretended also to bee most necessarily don, becauf of divers and dangerous Corruptions wherewith the Greek Translation was found to bee incumbred, yet becauf it was preferred in an age which was strongly addicted to the Septuagint, it would not bee taken at the Fathers hands : Therefore all Men cri'd out upon S. Hierom, satisfying themselves with this, That the Greek Translation was delivered by the peculiar entercourf and inspiration of God, and therefore ought not to bee so desperately handled by a Man ; that the wisdom of the Church had thus long received it with an irresistible devotion ; and why therefore should it now bee call'd in Question, or what hope could there bee of a better ; and therefore what need of another Translation ? This wee are sure of, becauf it may bee discovered by the Father's own Complaint against the Men of his Time. See the Prologue to his Hebrew Tradition upon *Genesis*. *Neque verò 70 Interpretum, ut invidi latrant, errores arguimus, nec nostrum laborem illorum reprehensionem putamus.* See also his Apologie against *Ruffinus*, Chap. 7. 8. And it verie well appeareth by the words of *Austin* in his Epistle to this *Hierom*, where hee declareth himself to bee verie much against his new Translation. See the 43. Chap. of his 18. Book *De Civitat. Dei*. *Quamvis non defuerit temporibus nostris Presbyter Hieronymus, &c.* In his 8. Epistle hee goeth about to controll the Father by this Dilemma. Those things (saith hee) which were Translated by the Septuagint, *Aut obscura sunt aut manifestas; si obscura sunt, te quoque in eis falli potuisse non immerito creditur; si autem manifesta, superfluum est te voluisse explanare quod illos latere non potuit* : either they were easie or hard to bee understood ; if easie, to what purpose then should you explain that which they could not bee ignorant of; if they

Hiero. proa. ad Tyad.

Heb. in Gen.

p. 451. tom. 3

August. Epi.

8. fol. 81.

Tom. 2.

Hiero. Praef.

in Paralipo.

1. Epist. 107

ad Chroma.

tium Epist.

pag. 343.

Tom. 1.

were hard to bee understood what hopes can there bee that you should not bee deceived as well as they ? But the Father here disputeth *ex falso supposito*, framing his Argument as if the Translation of the Septuagint had escaped till that time without the contraction of anie error or Corruption, which if it had been, S. Hierom confesseth himself to bee in all the

the fault in his Epistle to Chromatius, which is the Preface in *Lib. Paralipom. Si Septuaginta Interpretum pura, & ut ab iis in Græcum versa est editio permaneret, superfluum me Chromati, Episcoporum Sanctissime atque doctissime, impelleres ut Hebræa volumina Latino sermone transferrem, quod enim semel aures hominum occupaverat & nascentis Ecclesiæ roboraverat fidem, justum erat etiam nostro silentio comprobari, &c.*

Nevertheless, by this it is perceivable how unwilling S. Austin was, that there should bee a new Translation and though afterwards upon better advice, hee was contented to see it, *Ideo autem desidero interpretationem tuam de Septuaginta, &c. Epist. 19. fol. 18. A. ibid.* yet hee would never yield to this, that it should bee read in Churches, and hee giveth the reason, *Propterea me nolle tuam ex. Hebræo interpretationem in Ecclesiis legi, nè contra Septuaginta Autoritatem tanquam novum aliquid proferentes magno Scandalo perturbemus plebes Christi, quarum aures & Corda illam interpretationem audire consueverunt, quæ etiam ab Apostolis approbata est*: lest it beeing taken as som new thing introduced against the Autoritie of the Septuagint, much scandal should bee given to the people of God, whose hearts and ears have been all this while accustomed to that Translation as a thing approved by the verie Apostles themselvs. And S. Austin speaketh this out of som experience; for hee had alreadie told S. Hierom, in his 10. Epistle, of a certain Bishop who had given way that this new Latine Translation should bee read in his Church, but with verie ill success; for when the people understood that S. Hierom in the Prophecie of *Jonab*, had put it down *Hederam* instead of that which antiently, according to the Greek, had been *Cucurbitam*, there was a great tumult raised among the Parishioners, insomuch that the Bishop was forced to ask Councel of the *Jews*, who notwithstanding that they had answered, that the Original word might bear either of those Constructions, yet the people would not be contented till the Bishop had blotted out *Hedera*, and set down *Cucurbita*, according to that which was before.

And certainly, the New Translation took so ill abroad that som one or other, to put by the Opinion of the Thing feigned

*Quidam
frater noster
Episcopus
cum lectita-
re instituis-
set in Eccle-
sia cui præe-
bat. Aug.
Hieronym.
Epist. 10. fo.
10. a. 1. Col,*

Scribit fra- feigned an Epistle in the name of S. Hierom, where hee ma-
ter Eusebii keth the Father to confesse how ill hee had don in Transla-
se apud Afros ting the Original Scripture into Latine; seeing that in the
Episcopos Hebrew text there was no truth at all; hee also maketh him
Eccl. Apolog. to saie, that this was a thing don in his younger daies, and
adver. Ruf. by the instigation of the *Jews*; and this Epistle was found
fin. lib. 2. p. among the *African* Bishops by *Eusebius*, by whose means it
248. Tom. 2. was conveyed to S. Hierom.

These things are acknowledged by S. Hierom himself in his Apologie against *Ruffinus*, where also hee saith, *Ergo ille qui Epistolam, sub nomine meo, penitentiae fixerat, quod male Hebraea volumina transtulisset, objicere dicitur me in Septuaginta condemnationem Scripturas sanctas interpretatum, ut siue falsa sunt, siue vera quae transtuli, in crimine maneam, dum aut in novo opere fatear me errasse, aut recens Editio veteris condemnatio fit.* This was the general voice against the new Translation, and S. Hierom liked it the worse, because it was taken up against him by his great adversarie *Ruffinus* in his second Invektive, *Septuaginta duorum virorum per cellulas interpretantium, unam & consonam vocem dubitandum non est Spiritus Sancti inspiratione prolata, & majoris id debere esse auctoritatis, quam id quod ab uno hoc, sibi Barrabba asspirante, translatum est; Tis no doubt (saith hee) but that one concurring voice of the severitie Seniors in their *Cels*, was uttered by divine inspiration, and therefore I hope is to bee preferred before the Translation of one man, who had no other instruction but from his Tutor *Barrabbas*.*

The new Translation succeeding so ill, S. Hierom had this to do, to give satisfaction to the men of his time, and by all means to bee quit with his Antagonist.

Considering therefore that the complaint of all men was unadvisedly grounded upon too great an estimation of the Septuagint, which everie Man urged to himself from the miraculous manner of the Interpretation; the Father conceived that this prevailing opinion might receive some abatement by a comely and well tempered disparagement of that wonder; therefore hee gives out in one place, that this great sound of the *Cels* was but a rumor of the Ordinarie people: and

not

Ruffin. in
Hierom. pag.
181. Col. 1.
Tom. 9.

not contented to saie so, elswhere hee is bold to call it a fable; hoping by this, that if hee could but take off the people from their opinion of the *Cels*, hee might gain upon them for his own Translation.

The purpose of S. *Hierom* in this, though wee grant it to bee good, yet wee cannot think but the Project was bad: and therefore the Father herein is altogether forsaken by his great friend S. *Austin*; who on the other side laboreth so much the more to set up the old Reputation of the Septuagint, which hee hath not spared to do in the most prevailing waies, though hee lived at the same time with S. *Hierom*, and was well acquainted with his Tenets, and loved anie opinion the better for beeing his. *Austin* therefore in his 8 Epistle to S. *Hierom* speaking of the Septuagint, thus hee professeth, *De quorum vel consilii, vel spiritus majori concordia, quam si unus homo esset, non audeo in aliquam partem certam ferre sententiam, nisi quod eis præminentem Autoritatem in hoc munere sine Controversia tribuendam existimo, &c.*

In his Commentarie upon the 87 Psalm, hee saith, their Authoritie is such, *ut non immerito propter mirabilem consensum, divino Spiritu interpretati esse credantur, &c.* And whereas S. *Hierom* had put off this passage of the *Cels* with a *Nescio quo Autore*, as if the Authors of it had been ashamed to shew themselves, *Austin* is not afraid to saie, that those which reported this were *multi, & non indigni fide*; manie, and worthie to bee believed: And if it bee so (saith hee) that the Translation was made by severall Men, in severall *Cels*, and yet no man discorded either in sense or words; *Quis huic auctoritati* (where hee directly aimeth at S. *Hierom*) *conferre aliquid, nedum præferre audeat?* who is hee that shall dare, I will not saie to prefer anie thing above, but to confer anie thing unto the Authoritie of this Translation.

And becaus S. *Hierom* hop'd it might follow as an absurditie, that if the work had been performed in the same manner by severall Men, and in severall Places; it was to bee thought not a Translation, but a Prophecie; S. *Austin* believeth it to bee a verie good Consequence, and affirmeth that it was therefore said to bee don Prophetically, becaus

concorded so wonderfully. *Qui Autoritate prophetica ex ipsa mirabili Consensione perhibentur. Quest. super Josue Lib. 6.*

Manifestum est autem Interpretatione illam quae dicitur Septuaginta, in nonnullis se aliter habere, quam inveniunt in

Hebraeo, qui

eam linguam noverunt, & qui Interpretati sunt singuli eosdem libros; hujus item distantia causa si quaeratur, cur tanta Autoritas Interpretationis Lxx multis in locis distet ab ea veritate quae in Hebraeis Codicibus invenitur nihil occurrere probabilius existimo quam illos Lxx, eo spiritu interpretatos, quo & illa quae interpretabantur dicta fuerunt, quod ex ipsa eorum mirabili consensione firmatum est, &c. Ergo & ipsi nonnulla in eloquio narrando, & ab eadem voluntate Dei, cuius illa dicta erat, et cui verba servire debebant, non recedendo; nihil aliud demonstrare voluerunt, quam hoc ipsum, quod nunc in Evangelistarum 4. concordi quadam diversitate miramur. August. de Consens. Evangelist. Lib. 2. C. 66. fol. 105. Tom. 4.

Therefore in whatsoever the Autoritie of S. Hierom could prevail against our Storie, it may bee overborn by that which hath been said, most of all by the ponderous Testimonie of S. Augustine.

Wee com now to Consider of his Reasons; the later whereof bearing no notable force in it self, may bee passed by, but the former standeth thus.

That there could bee no such miraculous Circumstance in the Translation, as this passage of the *Cels*, becaus then *Aristeas*, who undertook a particular Narration of this whole Matter, would not have omitted this, if hee had known it; and hee could not chuse but know it, if it had been don, for hee lived at the same time, and the Reason prevaieth yet further, becaus *Josephus*, relating this Historie out of *Aristeas*, maketh no mention of anie such Matter.

This Reason I was alwaies affraid off: for besides that it is the stronger for beeing given by S. Hierom, it hath also
such

such a proper validitie in it self, that if wee should not fairly decline it, it would injure the probabilitie of all.

But the inconvenience that may arise by this Reason wee sufficiently avoid, if these three things can bee brought to pass. 1. That the Historie of the Septuagint which now goeth abroad under the name of *Aristeas*, is not the intire work of that *Aristeas*, who lived in the daies of *Ptolemie*. 2. That the true *Aristeas* had this passage of the *Cels*. 3. That *Iosephus* left it out, and the Reasons why.

For the first, which concerneth *Aristeas*, That hee is to bee taken for a spurious Autor, wee are already prevented by the learned *Vives à Castro*, *Scaliger*, *Vossius*, and others, who have all set down their judgments against this Autor. and those that have spoken most moderately, have said (that which is the verie truth indeed) That the Compiler of this work was much later then the daies of the Translation, and that the Storie as now it is, was gathered together out of *Iosephus*, *Eusebius*, *Epiphanius*, and som others, which are not now at all, or not yet extant.

But becaus the Credit of anie Autor, especially those that are Antient ought not to bee disparaged upon a slight or frivolous ground, the Causes shall bee set down which have necessarily moved hereunto.

The principal Reason rendred by *Vives* and the rest, is, For that som things are cited by the fathers out of *Aristeas*, which are not to bee found in the Storie as now it stand's: Instance is made in *Epiphanius* concerning the *Cels*, and in the Letters which pass'd between *Ptolemie* and *Eleazar* the Priest, which are not delivered by the Fathers, as they lie in the Storie; but have a manifest-varietie, and such as cannot easily bee reconciled. This Reason is good, and maketh much against the Compiler, who would bee called by the Name of *Aristeas*. But somthing shall bee added out of our own Observation.

The Autor of the Present Historie saith, that *Demetrius* going along with the Seniors to the Ile *Pharos*, went over το Ἰνδὸν ἑπτάστατον ἀνὰ πλοῦν τῆς θαλάσσης ἢ τοῦ γέφυρας, the *Heptastadium* and the Bridge, &c. But this passage is manifest-

ly taken out of *Josephus*, who though hee undertake to set down the Storie according to *Aristeus*, yet hee doth not follow him κατὰ πόδας, through the whole file of his Narration; but oft-times, and especially where hee would bee brief, hee taketh his own waies of expreffion; Therefore when hee cometh to tell how the Seniors were conducted by *Demetrius* from the Citie to the Isle, hee delivereth it under the Circumstances of his own time, as if they had passed over the *Hepistadium* and the Bridg, becauf that indeed was the waie in his daies, and as hee thought in the daies of *Aristeus*.

But if our information bee rightly given, wee shall finde this to bee a notorious *Anachronism*: for at the daies of the Translation *Pharos* was an Isle, and therefore they could not pass over thither by Land.

Homer telleth that in old time this Isle *Pharos* laie a whole daie and a nights sail from *Alexandria*.

Τόσον ἀνδρῶν ὅσον τε πανημέριον χλαφουῇ νῆος

Ἦνυσεν ἔτι.

*Eufrath. πα-
ρεκC. eis ὁ-
δου p. 1500
Edit. Rom.
1550.*

And the Archbishop of *Theffalonica* saith upon this place, that this was so κατὰ πρὸς Ἡρώδους χρόνους, ἕτα ἀπηγαίνοντο τῇ ἰσλῇ τῆς Νείλου, &c. in the daies of the Antient *Heroës*, but since that time it hath been turned into earth by the River Nile. Such a propertie indeed the River hath, becauf it continually draweth much mud; as is observed by *Aristotle*, *Eratosthenes*, and manie others, but that it should do it in this proportion, it is altogether incredible.

For by the Judgement of the best and most skilful Mariners, A ship under sail having winde and tide, may ride as far in the space of one hour as shall answer 8000 paces upon the land, which multiplied into 24. make up 192000. Therefore the distance between the Citie and the Isle must have been 192 Miles: and so much earth must have been gathered together by the Attractions of Nile since the time of the Trojan wars. But concerning this, *Aristides* said well in his description of Egypt, ἐπειδὴ φάσιν ἐν τοῖς ἑσπερίοις Ὁμηροῦ ἀπὸ τῆς ἡμετέρας πλὴν ἀπέχον Ἀγύπτιν. *Homer*, saith hee, indeed writeth, that *Pharos* is as far from *Alexandria* as one can

go by sea in a daie and a night. But saith *Aristides*, ἐγὼ οὐκ ἔχω πιστεῖν, I know not how I should believ him.

But while *Pharos* was an Isle, the true distance between it and the Citie, as it hath been usually and experimentally accounted, was about seven Furlongs; ἐπὶ ἑπτά σάδια, or nearer upon a Mile: This space was in after times wrought into an Isthmus by the bold industrie and expenses of *Cleopatra*, which from the measure of the distance was called *Heptastadium*.

This is most confidently reported by *Ammianus Marcellinus* in *Julian. lib. 22. p. 285.* *Hæc eadem Regina, Heptastadium, sicut viæ credendâ celeritate, itâ magnitudine mirâ construxit, ob Caussam notam & necessariam. Insula Pharos, &c. à civitatis litore nullo passibus disparata, Rhodiorum erat obnoxia vegetali, quod cum inde quidam nimium quantum petiuri venissent; femina callida semper in fraudes, sollennium specie feriarum, isdem publicanis secum ad suburbana perductis, opus iusserat irrequisite laboribus consummari, & septem diebus totidem Stadia, molibus jactis in Mare, solo propinquantî terræ sunt vindicate. Quò cum vehiculo ingressa, errare ait Rhodios, Insularum, non Continentis portorium flagitantes, &c.* that is, The same *Cleopatra* raised the *Heptastadium*, not more wonderful for its magnitude, then for the expedition of the business; and shee did it for a reason verie necessarie and well enough known. The Isle *Pharos*, which was about a Mile distant from the Citie, paid Tribute to the *Rhodians*; which beeing by them too intollerably exacted, the Politick Princess, alwaies exquisitely able to deceiv, upon a time withdraw's the Publicans into the Suburbs, as if there had been som great Holidae to bee kept. In the mean time shee had set men a work to cast mightie heaps into the Sea; which beeing followed with indefatigable pains, seven furlongs of Sea were made into Earth within the space of seven daies; and the Citie continued with the Isle. This don, the Queen rode over in her Chariot, and told the Publicans, that they were much deceived to com and require Impost for the Isle, for that was now becom a Continent, &c. Whereas the Historian saith, the Isle was tributarie to the *Rhodians*. The Reader must not

bee ignorant, that these people, by reason of their great experience in Navigation, were for a long time Lords over all the Seas, and in all Marine matters prescribed rules to other Nations: insomuch that the Imperial Law in all Titles which concern the Sea, still goeth according to the Law of the Rhodes: unless it bee where it is otherwise required by the unalterable customs of particular places. So saith *Docimius* in the Law, Τὰ ναυτικά πάντα, καὶ ὅσα καὶ θάλασσαν κελύουσιν, Ῥοδίων τέμνοντο νόμοις, καὶ κατὰ τοὺς Ῥοδίων δικάζονται νόμοις, ὅταν μὴ ἄλλοι νόμοι ἐναντιώμενοι τοῖς καὶ Ῥοδίων νόμοις ἐνεστέται, &c.

*Jus Græco
Rom. in Le.
Naut. p. 278*

And therefore it is, that when *Eudemon* of *Nicomedia* made complaint to *Antoninus*, that in a wrack upon the coast of *Italie*, hee had been rob'd by the Publicans that inhabited the *Cyclades*, the Emperor returned this answer, Ἐγὼ γὰρ οὐκ εἰμὶ κύριος κείνων, ὁ δὲ νόμος τῆς θαλάσσης τοῖς Ῥοδίοις καὶ Ῥοδίων ἀξίωσιν κενέειν. that is, *I indeed am Lord of the Land, but as for the Sea, it must bee judged by the Law of the Rhodes: Title 2. of the Digest. cap. 9.* This by the waie, but by that of *Ammianus Marcellinus* wee are certainly informed concerning the time, when *Pharos* first began to bee a Peninsula.

*Digest. De
Leg. Rhod. de
off. Aξιῶσις*

Therefore if *Aristeas* make mention of the *Heptastadium*, hee ought to live either in, or after the daies of *Cleopatra*; but the true *Aristeas* was dead long before.

But *Benjamin bar-Jona* is against us: for hee reckoneth the making of this Isthmus among the acts of *Alexander* the great יסם בנה מס לה על הנגל של אלכסנדר דרני that is, *And there (Alexander) raised up a Bank at the Haven of Alexandria, the space of one whole mile within the Sea.* But this cannot bee: for then it shall never bee pardon'd his Historians, *Plutarch*, *Q. Curtius*, and especially *Arrian*, who was *testis oculatus*, if striving, in some things, to make him greater then hee could bee, they should neglect in other things to make him so great at hee was. All that ever yet undertook the mention of this Mightie Prince, have not spared to saie as much as could bee believed, and do wee think they would leav out that which ought to bee? 'Twas enough for the renown of *Alexander* which

*מסעות-
שר בנימין
p. 121.*

other

other Autors have said, concerning his *Non ultra* in the East: and yet the Arabick Geographer ascribeth also unto him the Pillars of *Hercules* in the West: and saith moreover, that by the help of his Mathematicians, hee digged up an Isthmus, and joined two seas together: See this Autor in his first Part of his 4. Clime. *Parte 1^a
Climat. 4.*

That which is already recorded of this Mightie Conqueror, by Historians more commonly known, is as great a burden as fame can bear, and yet I have seen two Greek unpubliſh'd Autors in the *Baroccian Archives*, that have gone beyond all that is yet extant, as if they would set down not how much *Alexander* could do, but how much 'twas possible for the Reader to believ; for so they have scrued up his Acts to a most prodigious and incredible hight, that nothing more can bee expected from the *Historia Lombardica*, or the most impudent *Legend*: and yet I finde nothing at all said of this *Agger*. *Archiv. B. 1.
ra. B. bibliot.
Bod.*

Justin hath said much for *Alexander* out of *Trogus Pompey*, and much is set down by *Diodorus*; to saie nothing of *Zeno Demetrius*, printed at *Venice* in vulgar Greek; and a French Autor not extant, both which have written the life of *Alexander*, and that they might lie by Autoritie, they have don it in vers: and yet none of all these ever durst to saie, that this was anie of his Acts, to join *Pharos* to *Alexandria*: nay *Plutarch* in the life of this *Alexander* saith, that *Pharos* was an Isle in those daies, and verie well intimateth, that the Isthmus was congested in after times. Therefore if this would not bee remembred, neither by those who knew all that *Alexander* did, nor yet by others who durst to write more then they knew: *Bar-Jonah* is not to bee regarded in this matter.

But *Joseph Scaliger* troubleth us further, for hee saith, that this Isthmus was raised per *Superiores Ptolemæos*, by the former *Ptolemies*: and his Autoritie for this is out of *Julius Cesar*, in the third book of his Commentaries *De Bello Civili*, towards the later end of that Book, there *Cesar* saith thus.

Hæc insula objecta Alexandria portum efficit: sed à superioribus regionibus in longitudinem passuum 900. in mare jactis

molibus , angusto itinere & ponte cum oppido conjungitur.

At the first reading of these words, I marvelled how *Scaliger* could pick out the thing which is pretended, seeing that here is no intimation to that purpose; but upon a further inquirie, I found in the Critical Notes upon this Place, that *Brodæus* would have it read, *A superioribus Regibus*, and out of this *varia lectio*, *Scaliger* got his *Superiores Ptolemæos*.

Suppose wee then that the true waie of reading should bee according to *Brodæus*, yet how will *Cesar* bee trusted for this, in whose judgment wee all know that the Pailing up of an Isthmus would bee too great a work for a woman; in comparision whereof *Cesar's* Ditches and Trenches could bear no reputation? Therefore it concern'd the Dictator to darken the glorie of *Cleopatra*, for fear that should eclips his own: therefore the exploit is obscurely suggested in terms of generalitie and ambiguitie, that it was don *A superioribus Regibus*, which whether it bee to bee understood of *Ptolemie Lagus*, and *Philadelph*, or of those which succeeded, who cantell us; and if it bee not, it maketh nothing against us. But why are wee bound to read *Regibus*, seeing that in the most antient and the correctest Copies, wee finde it constantly written, *A superioribus Regionibus*? and so it is to bee referred to *in longitudinem passuum 900. a sup. Region. &c.* or otherwise it may follow the force of the Conjunction (*sed*) which leadeth to another waie of Interpretation; and either of these waies, seemeth fully to satisfie the Autor's meaning, and affordeth a Construction proper to the Place. So wee see, that these words of *Cesar* are not of force enough to overthrow the Testimonie of *Ammianus Marcellinus*: therefore it holdeth still that *Pharos* remained an *Isle* till the daies of *Cleopatra*; and wee are sure that *Aristæas* was dead long before: therefore for him to make mention of the *Heptastadium* is an inexcusable *Anachronism*: and there needeth nothing more to prove the first thing which was required, That the Autor of the present Historie of the Seventie, cannot bee that *Aristæas* who was to live in the daies of *Ptolemie*. Now wee are to prove that the true *Aristæas* had this passage of the *Cels*. And this will bee easie

to

The Reader shall willingly believ this; after experience made in an Instance or two.

When *Iosephus* cometh to tell of *Iſraëls* departure out of *Egypt*, and how they passed through the mid'st of the Sea upon drie land; hee relateth the *Storie bonâ fide*, but withall superaddeth thereunto a most unwarrantable Extenuation. His fear was, lest the Gentiles would think much to believ, that the unrulie waves of the Sea should not onely staie, but also give back at the shaking of a Rod, and the voice of a Man. And this would bee the rather doubted of by the Heathen, becaus notice had been alreadie given unto them by *Artapan*, that howsoever the *Heliopolites* in *Egypt* reported concerning this matter, not much otherwise then *Moses* himself had don; yet the Tradition of the *Memphites* was, *ἔμπροσθεν οὖσα τὸν Μωϋσῆν τῆς χώρας, πλὴν ἀμπαλιν τηρέετα, διὰ ἐνεῶς τῆς θαλάσσης τὸ πλὺθ' περιώσαι*, that is, That *Moses* beeing well acquainted with the conditions of the Place, observed the Reflux of the waters, and so brought over his Troops by drie Land.

Therefore *Iosephus*, that hee might make this easie to bee believed, maketh it equal to that which no bodie doubted of; perswading the Reader, that this was all one with that passage of *Alexander* the Great and his Companie, through the *Pamphilian* Sea.

* Ἀρχαιολογ.
λογ. β. κεφ.
ζ.

Θαυμάσι' ὅ μιν οὐκ ἔστι λόγος τὸ παράδοξον, εἰ ἀρχαίοις ἀνθρώποις, καὶ ποιηταῖς ἀπίστευσι, εὐρέθη σωτηρίας ὁδὸς καὶ διὰ θαλάσσης, εἴτε κατὰ βέλῃσιν θεῶν, εἴτε κατ' αὐτῶματιν· ὅποτε καὶ πρὶ τὸν Ἀλέξανδρον τὸν βασιλέα τῆς Μακεδονίας, χθὲς καὶ πρῶτον γεγερόσιν, ὑπεχώρησε τὸ Παμφύλιον πύλαγρον, καὶ ὁδὸν ἄλλω ἢ κατὰ πᾶν εἶχε πλὴν δι' αὐτὴν καὶ ἀλῦσαι πλὴν Περσῶν ἡγεμονίαν, τὸ θεῶν δειλίσαντι, &c.

Whether (saith hee) the thing were don by the Councel of God, or that the Sea should do it of its own accord, no man ought so to wonder, as if it were a thing unheard of, that the Sea it self should make waie for the men of those old and innocent times, when as but the other daie, as it were, the *Pamphylian* Ocean gave waie to great *Alexander* King of *Macedon*, and his followers: and when they had no other road to pass by, the waves them-

themselves mark'd them out a path, rather then anie thing should hinder the design which God had purposed them unto; and that was to put a period to the Kingdom of Persia.

But let us see how these two Matters differ in their Moments, and how unlike the passing of Alexander is to that of Israel.

Strabo can tell us the truth.

Πρὶ Φασηλίδᾳ δ' ἔστι τὰ κατὰ θάλασσαν στενὰ, δι' ὧν Ἀλέξανδρος παρήγαγε τὴν στρατίαν, ἔστι δ' ὅρος Κλίμαξ καλέμενον, ἐπὶ καὶ τῇ Παμφυλίᾳ πελάγῃ στείλῳ ἀπολείπων πέρασθον ἐπὶ τῇ αἰγιαλῷ ταῖς μὲν νημερίαις γυμνασθῆναι, ὥστε ἔτι βασιμὸν τοῖς ὁδοῦσι, πλημυρίῃ δ' ὅτε σιγάγῃς ὑπὸ τῶν κυμάτων καλυπτομένην ἐπὶ τὸ πολὺ: ἢ μὲν ἔνθα διὰ τῶν ὄρεων ὑπερβάσις, πελάγον ἔχει καὶ περιστάτης ὄρη, τῇ δ' αἰγιαλῷ ἡρώων κατὰ τὰς ἐσθίας. ὁ δ' Ἀλέξανδρος εἰς χειμῆριον ἐμπεισθὼν ναυεὶν, καὶ τὸ πλεον ἐπὶ τῶν τῶν τύχῃ, πλεῖν ἀνεῖναι τὸ κύμα ἄρμυσι, καὶ ὅλως τὴν ἡμέραν ἐν ὕδασι θύειναι τὴν πορείαν συνίστην, μέγχι ὁμαλῇ βασιζομένην: that is, About Phafelis there is a streight of the Sea, where Alexander passed over with his companie, for the hill Climax lying upon the Pamphylian Seas, leaveth a narrow Passage upon the Shore, which at a low ebb is so drie, that it may bee pass'd over on foot; but at the flowing of the waters, it useth to bee covered all over with the waves. Now becaus the waie of the Mountain is round about and precipitate, travellers, for the most part, take this waie by the shore, if the Sea bee calm; and it was Alexander's hap to com that waie in the winter Season, who committing most of his aēts to fortune, set forward before the waters were gon off, so that hee and his followers were fain to wade all daie long in the Sea up to the middle, &c.

The Reader may here see whither Josephus have not destroyed the Miracle by lessening it, and made it cease to be a wonder, while hee strive's to make it fit to be believed.

The same Autor, when hee should tell us how the Sun stood still in Gibeon, and the Moon in the vallis of Ajalon hee talketh of a great Thunder and Lightning, and of strange Hail, which is something more too, then what the Scripture saith: but to the purpose nothing is said, save onely, that the daie was longer then it used to be,

ἔτι γὰρ ἢ τὴν ἡμέραν αὐξηθῆναι πλεον Θ.ε. Ἀρχαιολόγ. Λ' γ. ε.
Κεφ. α. pag. 123.

For the daies to lengthen was an ordinarie thing, to those who lived between the Tropick of Cancer, and the Arctick Circle; and for the same daie to bee longer then ever it had been, would not bee so incredible to the Heathen, becaus they had already heard, of one night as big as three; for such a thing as this had happened, when Jupiter begat Hercules of Alcmena, and this was told them long before the time of Josephus, by their divine Orpheus in his Argonauticks.

— ὅτε πρωτὴν μὲν εἰς τὴν σείεισθαι ἀγλῶν
ἡέλεισθαι, δολικὴ δ' ἐπεμείλεισθαι πάντοθεν Ὀρφεῖν.

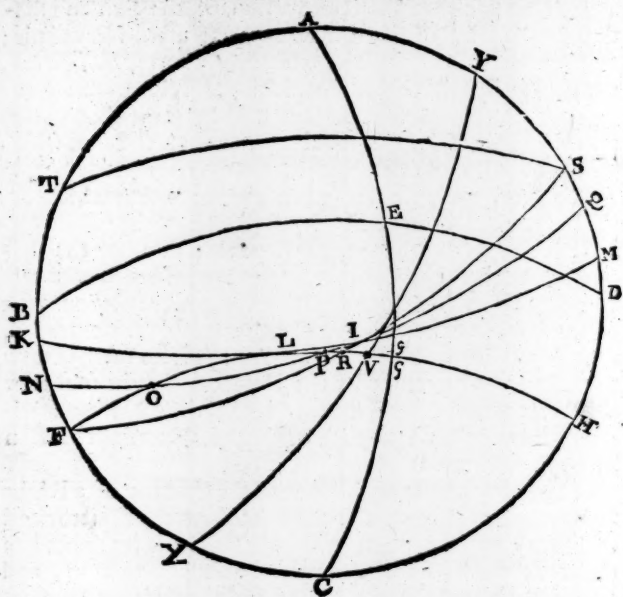
When Hercules was born (saith hee)

Three daies the Sun leaving his wonted Light,
Laie bid, and made of three, but one long Night.

Again, Josephus when hee is to set down how the King Nabuchodonosor was changed into a Beast, hee scarcely obtineth of himself at first, to call it anie thing but a Dream; and afterwards, when hee speaketh of it as of a thing don, hee saith no more but this, That the King liv'd seven years κατ' ἐσμίας, privately; as if to dine and sup alone, had been to eat
Dan. 4. 25. *grass like Oxen*, and to bee from the societie of Men, had been all one with beeing turned into the condition of a Beast; not that wee believ that the King of Babel was transformed into a Brute, though the literal sense of the Text seem to lead us on to such a Metamorphosis; but that, to bear the minde of a Beast under the shape of a Man, was more then to keep ones Chamber; and to depart from ones own self argued somewhat els then κατ' ἐσμίας ἔειπεν, To bee private. And yet Josephus saie's no more, nay, hee craves pardon for this, as if it had been too much to saie that such a thing could bee don in a Dream. Ἐγκαλέσθαι δέ μοι μηδεὶς ὅτως
Ἀρχαιολόγ. Κεφ. α. pag. 123.
λογ. 1. Κεφ. 1 α. lib. 10.
cap. 11. pag. 311. & 312.
No man (saith hee) I hope, will blame mee for this; for I have set these things down as I found them in antient writings: shewing hereby that his care was, not so much that things might appear don in themselves, as that they were truly related by him.

If it bee said that the Retrocession of the Sun and shadow in the Diall of *Abaz*, was as great a wonder as anie; and yet that it was fully and faithfully reported by *Josephus*, the Reader shall have this satisfaction, That however the moment of this Miracle consisted in the Retrocession of the Sun it self, yet the most visible part thereof, and that which would bee most of all observed was the Retrogradation of the shadow, which obtained so far above that which was the caus of it, that in the Book of the *Kings*, the whole Miracle is reported with no other fame then this, of the shadows going back, without anie mention of the Sun at all. Now the Historians hope was, that if the more obvious part of the Miracle concerning the shadow could bee perswaded, then that must necessarily follow; And *Josephus* might know that there was no caus why the Heathen should misbelieve the Retrocession of the shadow, becaus their Mathematicians could tell them that such a thing as this might bee don by Nature. For.

Let a Plane bee set equidistant to the Horizon of a Right Sphear in anie part of the Earth, between the Equator and the Tropicks; the point of whose Verticitie let it bee less elevated then the Parallel of the Sun's Declination, and let the Plane bee Sciaterically prepar'd, and it shall bee necessary for the shadow of the Sun to go back, according to the Rules of that Art. &c.



Let $ABCD$ be the Horizon, AEC the Meridian, B the East point, and D the West. Let BED be the Equator cutting the Meridian in E . Let FGH be for the North Parallel of the Sun, cutting the Meridian in G . Let the Semith of the Place supposed to be between the Equator, and the said Parallel be the Point I , by which draw a vertical Circle $KLIM$, touching the Parallel FGH in L , and another, $NOPIQ$ cutting the same Parallel FGH in the point O , between L the point of Contingencie, and F the point, where the Sun shall begin to rise when hee en-
 treth into the Parallel FGH , and again in the Point P , between L the said Point of Contingencie, and the Point G in the Meridian, and draw yet another Vertical $FRIS$ by F the point of the Sun's rising, and therefore cutting the Parallel FGH in R between the Points P and G .

Now

Now becaus the Sun beeing in anie great Circle of the Sphear, the Shadow of anie Style erected upon a Plane, at right Angles, is necessarily projected upon the Common Section of the Plane of the Circle and the Style.

Therefore the Sun beeing in the Vertical Circle $FRIS$, and in the point of his rising F , the shadow of a Style perpendicularly erected upon the Horizon of such a Place, whose Semith Point shall bee in I , cannot recede from the Plane of that Vertical $FRIS$; but shall cut the Western Semicircle of the Horizon in S at the same place, where the Parallel TS opposite to the Parallel of the Sun, cutteth the Horizon; so that the distance of the Shadow in the Horizon from the Meridian Southward shall bee the Arch AS . Again the Sun beeing elevated above the Horizon and plac'd in O , commeth to the Vertical $NOPIQ$, and then the Shadow of the said Style shall cut the Horizon in Q , and the distance from the Meridian will bee the Arch AQ , greater then AS . But when the Sun shall com to L , the Point of Contingencie, and so bee in the Vertical $KLI M$, then the shadow of the Style shall cut the Horizon in M , and the distance of the Shadow from the Meridian will bee the Arch AM , greater then AQ , and the greatest which the Shadow can have that daie.

Therefore from the time of the Sun's beeing in F , the point of his rising till hee came to L the point of Contingencie, the Shadow of the Style went still forward from S by Q to M .

Afterwards the Sun moving from L to P shall bee again in the Vertical $NOPIQ$, and the Shadow of the Style shall again cut the Horizon in Q ; and the distance of the Shadow from the Meridian shall again bee the Arch AQ , as before when the Sun was in the point O . Therefore the Shadow is gon back in the Horizon, from the Point M to Q nearer to the Meridian. Again, the Sun moving from P to R , shall bee again in the Vertical $FRIS$; and the Shadow of the Style shall cut the Horizon in S , and the distance thereof from the Meridian shall bee the Arch AS , as before when the Sun was in F , the point of his rising.

Therefore

Therefore the Shadow is gon back also from M by Q to S. Therefore in anie part of the Torrid Zone, where the Elevation of the Pole is less then the Declination of the Sun, the Shadow of a Style perpendicularly erected upon a Plane, may have a natural visible Retrocession, which was required to bee don.

But *Peter Novius*, however hee acknowledgeth that the Retrogradation of the Shadow is according to nature in the Case proposed, yet in the Matter of *Hezekiah*, hee understandeth it to bee miraculous; and hee maketh the Miracle to consist in this, That it was not don as the Proposition requireth, within, but without the Tropicks, between that of Cancer and the Arctick Circle, for in such a position of Sphear, the Dial of *Abaz* was plac'd.

But learned *Clavius* (whose waie of demonstration wee follow) maketh it plainly to appear, that the same thing may bee don as well in the one Place as the other: And it must needs bee so, for in our own Elevation, here at *Oxford*, (which lieth in the same Position of Sphear, though not under the same Latitude with theirs at *Jerusalem*) a Plane may bee fitted for such a Polar Altitude as shall bee less then twentie three dégreés and an half, and then it will have the same site in respect of the Sun, as if it were plac'd between the Tropicks, and so the Retrocession of the Shadow must bee as natural as before.

Therefore it must bee said against *Peter Novius* that the Miracle was not in the going back of the Shadow onely, but the Sun: for so it is set down by *Isaiah* the Prophet.

And whereas it was set down in the begining that the most visible part of the Miracle was the Retrocession of the Shadow: that shall here bee proved, becaus to the strength of our Observation it is required that this should bee.

The most received opinion concerning the Degree in the Dial of *Abaz* is, That they should bee meant of Hours: so indeed the *Targum* rendreth *יו* and at the first view it seemeth most reasonable, According to this, the Sun went backwards ten hours, therefore hee had gon forwards 150 Degrees of the Equinoctial line, (for hee is to go everie hour

hour fifteen) therefore also hee had yet to go thirtie degrees, which is the complement of 180. the Semicircle of the daie.

The time then of the Miracle was within two hours of night, and the Retrocession of the Sun it self was as visible as that of the Shadow: for hee had gon back above three parts of the Hemisphear.

But this could not bee. For the Prophet ask'd the King whether hee would have the Sun go ten degrees forward, or ten degrees backward: but if degrees bee taken for hours would hee ask him whether hee would have the Sun go 10. hours forward, when there was but two to go? For the Sun was then Occidental, 60 degrees past the Meridian, and within two hours was to leav that Horizon: So that if the King had required, that the Shadow should have gon 10. degrees forward, the Prophet must have gon back from his word; for that which was promised was more then could bee don.

Therefore it seemeth that the degrees in the Dial of *Abaz* are to bee understood of those in Heaven, where they are most properly and primarily so called. Therefore the Sun together with the whole frame of the superior world, went so far backward in the diurnal Motion, as made up the space of ten degrees in the Equinoctial Line, which answered to two third parts of an hour in the Dial of *Abaz*:

Therefore the Retrocession of the Shadow was much more visible, then that of the Sun: For wee all know that the space which the Sun goeth in half an hours time and a little more, is better noted in the Dial, then in the Heavens: For, by reason of the great distance of the Sun's Excentrick from the surface of the Earth, the Angle of vision is so Acute, that it cannot transfer a perceivable species of so rapt a motion. And as it cannot bee perceiv'd in the going, so neither would it easily bee observed when it was gon; for an Arch of 10. degrees in so vast an Orb as that of the Sun, would never bee distinguish'd by those that stand here below, unless it were Geometrically observed by a Quadrant or Astrolabe: the knowledg and practice where-
G of

of, I think was not so common in the Kingdom of Israël. Therefore though the main condition of this Miracle was, that the Sun it self should go back, yet that which was most apparent, was the Retrocession of the shadow : And becaus *Josephus* knew that this would bee accepted among the Gentiles, as a matter not without Nature's compass, hee ventured, upon this encouragement, to set down the whole wonder. For it was not his desire purposely to smother anie thing that was Miraculous, but onely so to qualifie the Paradoxall part of things, that they might pass among the Heathen without scorn and derision : Therefore in all places where there could bee anie pretens, hee useth no dissimulation. So in the Historie of *Balaam*, hee durst to saie, that a dumb Ass forbad the madness of the Prophet : 'Twas strange indeed that an Ass should speak ; but why not an Ass as well as an Ox ? which had often hap'ned in the Roman State ; and once above all the rest *Livie* reporteth, that to the great terror of the Consul *Domitius*, an Ox uttered these words, *Roma cave tibi*.

Livius lib.
35.

And thus *Josephus* would have been content to do the rest, if there could have been the like reason ; but beeing desirous to train up the Heathen by Probabilities to a good conceit of his Nation, and those things which were written of them ; hee must not laie too great a task upon their belief, and therefore still when his Historie lead's him to the Narration of a strange thing, hee alwaies temper's the discours with a convenient mixture of Possibilities ; and howsoever it sometimes endanger's the main Matter, yet wee shall seldom finde him reporting a wonder sincerely ; but having warily taken off that which could seem incredible, hee proposeth the Action under such easie circumstances, as shall make it concord with humane reason, and common apprehension.

By this time, the Reader may know the Reason why *Josephus*, when hee is to relate the Historie of the Seventie, out of *Aristeas*, willingly omitteth this passage of the *Cels*, becaus it was like to sound very incredibly in the Heathen's ears, that a Book should bee so prodigiously translated ; that three-

threescore and twelv Jews should bee shut up in so manie severall Cels, and after so manie daies, each Man should bring out the same Interpretation. The same, not onely in the sens and Notion; but the same also for order and Manner of Expression; and which was more, the verie same, word for word. Therefore hee that readeth *Josephus* shall plainly perceiv, that when hee cometh to this Circumstance, hee leaveth it quite out, and instead thereof sayeth no more but this, That the Seniors made *εἰσηνεῖαν ἀκεῖν*, a most accurate Translation: and that they did it, *ἐν ἡμέτερις ἐβδμήμινοις καὶ* 354. *δυσὶ*, in seventie and two daies, &c.

Ἰωσηφὸς
τῆς Ἀρχαι-
ολογ. 13.
Κεφ. β. ρ.
354.

Nevertheless the compiler of that *Aristeas* which is now extant, when hee had brought the Storie thus far on, considering with himself, that this matter of the Cels was a remarkable Circumstance of the Translation, and strongly urged by *Justin Martyr*; hee resolved with himself, that hee would by no means leav it altogether untouch'd; and yet becaus hee could finde no such thing in *Josephus*, (whom hee especially followed) hee durst not set it down plainly and expressly, but in stead of that which should have been, hee leaveth the Reader thus in doubt. *Οἱ δ' ἐπετέλουν ἕκασα σύμφωνα ποῖντες πρὸς ἑαυτοῦ, ταῖς ἀντιβολαῖς; τὸ δ' ἐν τῇ συμφωνίᾳ γινόμενον* * *πρεσβύτας ἀναγκαῖως, ὥτως ἐτύγχανε παρὰ τῶ* 355. *Διμετεῖς*. And these words howsoever they may bear a verie natural sens against the Miracle of the Cels, yet it would not much wrong their proprietie, if they should bee rendered in this Manner. *Illi verò singula eodem modo Interpretantur, apud se conferendo (codices Hebræos cum suis versionibus)* &c. And if this meaning of the words might go free without contradiction, *Aristeas* also may bee cited for the Cels, as *A. Castro* hath labored to bring it about. But this wee seek not after, onely that there may seem to bee som Ambiguitie, and the more, becaus *Azarias* the Idumæan who translated this *Aristeas* which is now extant, into Hebrew, when hee cometh to this passage, understandeth it in favor of the Cels, and hath given up his Interpretation accordingly: for instead of those words of *Aristeas*, *Οἱ δ' ἐπετέλουν ἕκασα*, &c. hee hath left us as followeth.

* γρ. πρὸς
τὴν τῆς.

והנה המה חתאורי חיל ושמן את הסדר הזה כי
 כל איש מהם לברו היה מעתיק כל חלק ממנה
 ואחר כן היו מבינים כל ההעתיקות וחזרו והנוסח היותר
 נאות ומקיבל אל הכל הוא לברו יובא אל ספר על יד
 האיש הלזה *Et ecce hi accinxerunt se pro virili,*
& modum hunc observârunt ; utique unusquisque ex eis seorsim
transtulit singulas ejusdem (sc. legis) partes, deinceps contule-
runt inter se omnes translationes, &c.

By all this wee com to know the Place where, and the
 Manner how, the Holie Scriptures were translated by the
 Seventie Seniors : That the performance hereof was a mat-
 ter of Wonder and Admiration, for they were all Separated
 at the doing of it, and yet all concorded when it was don :
 That wee are directed to believ this by the most warrantable
 Testimonies of the Antients : That it is agreed upon by
 the Latines, Greeks, Hebrews, and Arabians : That be-
 sides this Autoritie, there is good Reason for it : That
 there is no Autoritie or Reason against it, but that of Saint
Hierom's, and that this is brought to a Nullitie.

F I N I S.

A
DISCOURS,
Declaring what Time the
NICENE CREED
Began to bee Sung in the
CHURCH.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon*.

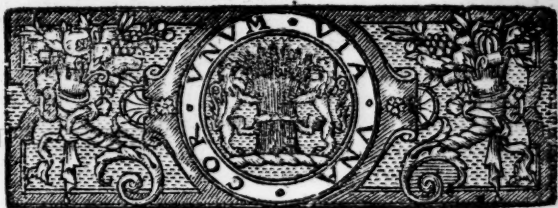


LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

MISSOURI

1850

MISSOURI



A
DISCOURS
Declaring what time the *Nicene*
Creed began to bee Sung in
the Church.

*Quest. What time the Nicene Creed began to
to bee Sung in the Church?*

BEfore anie thing can bee directly saied to this,
wee must first look a little aside upon the be-
ginings and improvements of Church-Musick.
In the recollection whereof, not to go so far
back as *David's* chief Musicians, or the Father of them
that plaie upon the Harp and Organ; It is certain that the
Jews had a set solemn waie of Musical Service, but how to
bee compar'd unto, or drawn up to anie correspondencie
with our waies, I know there is one hath undertaken,
but doubt, (and more then so too) whether anie man is able
to perform.

As the matter stand's within the compass of Ecclesiasti-
cal time, properly so called, The Apostolical it self was not
with-

without such a proportion of that Ceremonie as the infancie and Cradle of the Church could afford, *Carmen Christo quasi Deo canere solitos*, &c. That they were wont to sing an Hymn to Christ at their Congregations, it seemeth by the Junior *Plinie* to *Trajan*. But their Musick about that Time was *non clamans, sed amans*; It had more of the Devotion then the Voice: sent up with heart enough; but for the harmonie, much after the rate of their other accommodations, from the simplicitie whereof as unequal time took off, so it added to the grace and glorie of it. The Church Musick had these degrees to rise by; the first and rude performance was don *plano cantu*, by Plain song; as the Psalms are most ordinarily read in Cathedrals, or at the best, but as they use to be sung in Parochial Churches, where though somtimes the nois may seem to pretend to a dash and sprinkling of Art, 'tis most commonly (and 'tis well if it be no worſe) but all in the same Time and Tune: from Plain Song they got up to Discant; and first of all to *contrapunctum simplex*, a simple kinde of Counterpoint, and then Musick was in Parts; They sung not all the same tune, but by waie of consonancie, yet so as the Musick answered note for note: as if there stood a Minim or Sembrief in the upper part, there stood another against it in the lower and inner parts: so that this Musick needed no bars.

To this the rare, but intemperate Invention of the Masters hath added the *Contrapunctum figuratum*; consisting of Feuges, or mainteining of Points, alteration of the Keies, &c.

But this last accession came especially in with the Organ: of the Antiquitie whereof something also is to be said.

And here wee must not think that the Organs in the old Testament were anie such things, as that which wee call so now. Wee read it in *Job* chap. 30. vers 31. and my Organ into the voice of them that weep. The Syriack rendreth it, my Psalterie, clean another Instrument of a Triangular form, as you may see by the description of *Mersenius*. The Hebrew word in *Job* is *Hugab*, which the Chaldees still turneth *Abuba*: Now *Abub* signifieth properly an Ear of corn, with the

Marin. Merſen.
fen. De Instrum. Harmon. lib. 10. P. 104.

the stalk or straw; By Translation it signifieth a Pipe made of such a Reed or Stalk, *fistula ex novarum frugum calamo confecta*. The word is Arabick too, and there it is pronounced *Ambuba*, from whence the Latine *Ambubaja*, betraying it self by the sound to bee none of the Romane race. And the Hebrew Organ may bee otherwise of Brass or Iron, as *Maimon* to that place in *Erchin* of the *Talmud*, C. 2 § 3. And therefore *Jubal* taught no bodie to plaie upon anie such Organs as ours. *David's Organ* was but a kinde of Pipe, what kinde soever it was.

*Ambubaja-
rum Collegia
Hor.*

Our Organs are of a later and another manner of Invention.

Navarr in his Book, *De Oration*. and *Hor.* *Canon* saith, and saith it again, that the use of Organs was not received in *Thomas Aquinas* his time. This Doctor was born in the Year 1221. But our Autor, *De Scriptorib.* &c. as *Mantuan* also, attribute the bringing in of Organs to the Pope *Vitalian*. Then it must bee about the Year 660. But to make short, The Organ is not of the Western, but the Eastern institution. *Aymon* saith, that the first Organ they had in France was made more *Græcorum*, by one, *cui nomen erat Georgius, Imperante Ludovico Pio, ejusque sumptibus*. *Lewes* the Godlie began his Reign in the Year 813. *Mich. Glycas* and *Const. Manasses* yield the Invention to *Theophylus* his time, a Greek Emperor of the Year 830. but *Marianus Scotus*, *Martin-Polonus*, *Platina*, the *Annals of France*, *Aventine*, and the Pontifical it self, all agree, that the first Organ that ever was seen in the West, was sent over into France to King *Pipin*, from the Greek Emperor *Constantinus Copronymus*, about the Year 766. *Res adhuc Germanis & Gallis incognita* (saith *Aventine*) *instrumentum Musicæ maximum, Organum appellant, cicutis ex albo plumbo compatiuntur, simul & foliis inflatur, & manuum pedumque digitis pulsatur, &c.* And so wee have the Antiquitie of Organs in the West. But in the East, they cannot bee less ancient then the *Nicene Councel* it self, as appeareth by the Emperor *Julian's* Epigram upon the Instrument.

Balaus.

*De Gest.
Francor. lib.
4. c. 113.*

*Annales Bo-
corum. lib. 3.
f. 300.*

Ἦς ὄργανον

Ἀπολλῶ ὀργῶν &c.

H

Quam

Martin. Mo-
rentinus in
Præfat. ad
Misopogon.
ubi de vita
& Script.
Juliani.

Quam cerno alterius natura est fistula, nempe
Alterâ produxit fortasse hæc ænea tellus;
Horrendum stridet, nec nostris illa movetur
Flatibus, & missus taurino è carcere ventus.
Subtus agit leves calamos, perque ima vagatur;
Mox aliquis velox digitis insignis & arte.
Adstat, concordēs calamis pulsâtque tabellas,
Ast ille subitò exsiliunt, & Carmina miscēt.

Zonar. Tom.
3. Annal. in
Michæle
Imperator. p.
127.

And now it may bee thought that the Antiquitie of the
Organ is brought far enough back. 'Tis true for the In-
strument; but for the Church use I am in doubt. Zonaras
telleth us of an Organ set up by one of the Greek Emperors,
ἐν χρυσοῦ ἀπαντα εἰργασμένα, all of pure gold; But what?
ἐν κόσμον ὄντα τῆς βασιλείας, ἔκκλησιν ἢ ἀμποιῶν τοῖς ἱερῶν.
not to put the Church in Tune, but to cast a glorie upon
the Court and draw forreign admiration upon the Em-
peror.

I had occasion to shew an Armenian Priest the Chappel
here, and perceiving him to cast his eie upon the Organ, I
asked, whether there were anie such sight to bee seen in their
Churches? Hee answered, No such matter: neither did hee
know till it was told him, what to call them; and yet this
man had liv'd 14 years under two Patriarchs, Constantinop-
le and Alexandria.

But more then this. In the Greek Liturgies I meet with
Musick enough, and more indeed, then I can tell what to
saie to, but not so much as the mention of an Organ in all
their Books. The old Greek-Latine gloss setteth down
ὄργανον, Organarius: but that will make nothing to the
matter, an Organist there must bee, where the Instrument
it self was: but whether that were in the Church, or
onely in the Emperors Courts, is the doubt. And for the
present time, it is as good as taken for granted, that there
is not an Organ to bee seen in anie Church of the Eastern
world.

Bruschius de
Monaster.
German. fol.
107.

In the West indeed the Greek example is verie magnifi-
cently out-don: Bruschius reporteth of an Organ set up in
a Minster of Germanie, by the Abbat of the Covent there,

cujus maxima & medioxima fistula habuerit in longitudine pedes 28, in circumferentia spithamas 4; the Diapason whereof was 28 foot in Length, and the Compass about proportionable, wee have never an Organ hereabouts of that Pitch.

But how antiently such things have been don, even in this part of the World, is hard to judg. The words of *Thomas Aquinas* imple no less, then that there was no Ecclesiastical use of Organs in his time; however it was not long after, before they got into the Church: for *Durand* maketh mention of them, as of things received before his time. *Rational. lib. 4. c. 34. lib. 5. c. 2.* his time was about 1280. &c.

*Ecclesia non
strum as-
sumit instru-
menta musi-
ca, sicut Ci-
tharas &
Psalteria in
divinas lau-
des ne vide-
atur Judaï-
zare 2a. 2a.
2.91. Art. 2*

§. Note one thing more, That the most antient and original form of Christian Liturgie, is the order of Baptism. It must bee so in reason. and from thence the main parts of all Common Praiers are translated; the Creeds especially, for those, and the *Pater noster* were the first Rudiments of the *Catechumeni*, and gave beginning to all Divine Service.

And if a case should lie against the *Athanasian*, I hold the ground to bee good from hence, that it was not properly put into the Liturgie, becaus it was not yet received into anie order of Baptism.

The Creed in use, before the Fathers met at *Nice*, must needs bee that which is called Apostolical; for they had no other: But since the Council, the *Nicene* form was generally received into all Orders of Baptism in the other Church, as the Greek, Syriack, Ethiopick, Armenian and Coptick Orders: But the Rubrick in all is as in the Syriack, *Haiden amar*, not then the Priest shall sing; but, *Tum dicit Sacerdos, Credo in unum Deum, &c.* In the Latine Church indeed, sometimes the *Symbolum Constantinopolitanum* was repeted, but most commonly the *Nicene*. And all the Romane Tradition fasteneth the Institution thereof upon the times of Pope *Mark*, which was about the Year 366. and immediately succeeding upon the Council it self. And for the manner of Recitation, *Berno* saith, *Ille enim ob Arrianorum hæresin Symbolum Nicenum in Missa*

decantari ordinavit, &c Another saith, That hee ordained it should bee don *Alia voce*; And the same Father saith; That by a Canon of the third Council of *Toledo*, it was ordered concerning the *Creed*, that it should bee *passim clara voce decantatum, secundum formam Ecclesiarum Orientalium*.

Now out of all this to frame an Answer to the Question. By all the Orders of Baptism, the *Catechumenus* was first to make his Abrenunciation, to renounce the Devil and all his works. And this hee did with his face turned towards the West. That don, hee was to turn himself towards the East, and make profession of his Faith in the words of the *Nicene* form (since the Council) But which is principally to bee noted (as to this business) all this was to bee don *Alia voce*. The Church as it received the Form from the order of Baptism, so it retained the posture of conversion (towards the East) and manner of pronunciation.

So much therefore is certain, that the *Nicene Creed*, (or what form soever) was alwaies recited in a different Tone, A louder voice at the least: but, because the Canon maketh mention of *Decantari*, and that this was to bee don *secundum formam Ecclesiarum Orientalium*: Two things will bee granted upon this: One is, That there was a kinde of Modulation in the Pronouncing of the *Creed*; another is, That this was not *Romane* in the Original; but from Eastern Example. The Summ of both is, That either the words *dici* & *decantari* must bee confounded: or that, during the good simplicities of time, the pronunciation was made by *Dici*, onely with the difference of *Alia voce*, but afterwards graced with a measure of Harmonie; yet such an one, as cannot bee compared higher, then to the matter of Plain-song; for I am deceived, if the Eastern Musick ever improved further. Antiphones I know they had, and upon what Seraphical occasion, if *Sozomen* deliver it rightly; but this came to no more then our alternation, at the most ordinarie singing of the Psalms, by waie of Responds, but all in the same time and tune, & without anie Discant at all. There-

Therefore to saie all at once. The Singing of the *Nicene Creed*, as now it is, with all the Ornaments and figurations of Harmonie, is but a Yesterdaies business, and contemporarie to the *Organ*, but however the same *Creed* hath been most certainly Sung according to the improvements of time, and at the least *in plano Cantu*, in a plain Song-fashion, ever since the date of the Council it self, and for the Reason given out of the Order of Baptism.

FINIS.

Exposition for 1876 in the Church

The exposition for 1876 in the Church was held at the same time and place as the exposition for 1875. It was held in the same building and was attended by the same people. The exposition for 1876 was held in the same building and was attended by the same people. The exposition for 1876 was held in the same building and was attended by the same people.

EXHIBIT

A
SERMON
UPON THE
RESURRECTION,
From the 1 *Corinth.* XV. XX.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
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FORM

RESURRECTION



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A
S E R M O N
UPON THE
RESURRECTION.

1 Corinth. 15. 20.

*But now is Christ risen from the dead, and become
the first fruits of them that sleep.*

HHe perfection of God is, that hee can have no
Hope; the perfection of Man is, that hee can
attain unto the end of his Hope. If in this
life onely wee had Hope, wee were of all men most
miserable. The verie Heathen themselvs though
in other things run cross, yet all concenter'd in this Faith.
Divine Plato believed, and taught, that there should bee a
καταστροφή, or Regeneration of things, in the revolution of
time. The Egyptian Sages determined the space to bee a Pe-
riod of 30000 Years: therefore in their Hieroglyphicks,
or holie Writings, the Character of the Soul was a Pyramis.
The Correspondencie is, that, As a Pyramis, (if it bee
turned

turned about upon it's Axis, the Axis continuing still the same, is Geometrically transformed into a new solid *Cone* : So Mortalitie having gon it's Round, as it were, in this Circle of Time, upon the immovable Center of the Soul, shall become a new Bodie, and unite again. It is the Reason, why the Sepulchers of their Kings were set up in a Pyramidal form, as they are seen to bee at this daie.

Those that understand not the Mysterious, and Mathematical part, (which I could speak no plainer) may receive the sense and meaning ; that, even these unlikelie men ploughed in *Hope*.

But wee need not instance Men ; the verie unreasonable part of the Creation, even the Creature it self, now subject to vanitie, travelleth under the pain of this *Hope* ; and by a certain ἀποκαρδονία, or Lifting up of the Head, as S. Paul expresseth it, earnestly expecteth, as by an eager and understanding Confidence, to bee delivered into the glorious libertie of the *Sons of God*.

And yet I fear mee, wee preach but to CORINTHIANS still ; and that, if the companie were divided, as at the Council where S. Paul pleaded his cause, I doubt mee the most part would bee *Saduces*, and might bee called in question, for not having *Hope* of the Resurrection of the dead. Wee pretend indeed, as if wee had no continuing Citie ; but, that wee look for one to come. But when I see that our inward Thoughts are, that our houses shall continue, and our dwelling places to all generations : When I see that this their waie is, I am readie to think, the wise man dieth as the fool ; and to compare Man being in honor, unto the Beasts that perish. When I see the incomprehensible Patience of God, still drawing us, as hee did Ephraim, with the cords of a Man, with the bonds (in the Hebrew 'tis, *Densis funiculis amoris*, with the Thick bonds) of Love : And the infinite Securitie of the People on the other side, drawing Iniquitie with Cords of Vanitie, and sin as it were with a Cart-rope : I dare not go about to consider, what shall bee the end of these Men.

Ila. 5. 18.

Wee are all readie to wish with Balaam, that wee may die

die the Death of the Righteous, and that our last end may bee like His: but, when I see men live, as if they never thought to die; and die, as if they never thought to live again: when I see that instead of shining Lights, they go out like Snuffs, in the mid'st of a crooked and perverf Generation; readie to saie to their departing Souls, as that great Unbeliever, *Animula blandula, vagula, &c.* I seem to bee so far from giving an account of the Hope that is in mee; that, in contradiction of King Agrippa's words to S. Paul, I am almost persuaded not to bee a Christian.

The greatest Argument in our own opinion, that wee are not *ἀπίστωι καὶ ἄχρηστοις*, such as have no Hope; *ἄθεοι ἐν τοῖς σώματι*, Atheists, or without God in the world, is, that wee com up to his hous, to bee here taught of his waies, &c. But this word of his hath too truly proved a Mirror, wherein wee daily com to behold our selvs; but with no greater Impression, then wee do our Natural faces; wee go awaie, and strait forget what manner of men wee were.

But thou believest, thou saiest, that this bodie of thine shall rise again. Thou dost well: the Devils also believ and tremble. But wilt thou know, O vain Man, that this Faith without works is dead? The Tree is known by it's fruit. And can I think, that thou, which all this while doest but cumber the ground, and bringest forth nothing but wild grapes, dost believ, that as this Tree falleth, so it shall lie?

But let all this bee a Transportation and Exstasis: the best shall bee supposed; that there is no man here, but knoweth in whom, and what hee hath believed; and therefore cannot bee thought to boggle at the great Article of the Resurrection. But thus much, I am sure, must bee granted mee; that wee all put the daie of our death far from us. For it is not possible, that they who remember their later end, should thus sin. The mistrust however of Infidelitie in the former, and the certain experience of our supineness in the later, moved mee to reflect upon you these two Common, (but therefore the less noted,) Considerations.

1. The first is the end of our Life, Death.
2. The second is the end of our Hope, Resurrection.

And first of the first Fruits expressed here. Secondly, of the whole Lump; implied in the Inference, But now: *But now is Christ risen, &c.* And first of the end of our Life: but which I mean to consider of, not under the discouraging term of *Death*; but as it is here comfortably secured, under the Type and Adumbration of *Sleep*.

Lib. de caus. pul. *Sleep*, and *Death* are of so near a Kin, that *Galen* saith of them, that they are Brother and Sister: answerable to that in *Homer's Poëtrie*, where they are both said to have one Mother, and to be begotten of the Night. *Somnus Mortis imago*, is the old saying; that *Sleep* is the *Lecture of Death*. And 'tis a Masterpiece; of which that of the Comedian may be affirmed, *Qui utramvis rectè novit, ambas noverit*: Hee that hath been asleep, may know *Death* at first sight. *Plato* in his *Phædon*, is not contented to saie, they are alike; but, in a manner, the same; and, that *Sleep* is a verie kinde of *Death*.

When the Scripture speak's of Mens departure from hence, the usual Phrase is, not to saie such an one died; but, such an one *sept* with his Fathers. And the same Spirit speaketh to the Dead, but as wee would do to those that are not yet stirring. *Awake, awake, Sing yee that dwell in the dust.*

Wee are all here but Strangers and Pilgrims; and our beeing here wee use to call but This, that is no, Life; but the Passage, and Journie to another. *While 'tis called to daie*, wee travel on through the waies of this World: but the Night cometh, and no man can work at the approach of this Evening. Wee die; that is, wee rest from our Labors.

When wee go to take our Natural rest, wee enter into our Chambers, and shut the doors. Such a Room as this is the Sepulcher. A Church-yard, in the expression of the Antients, was but *Koimnêion*, a *Dormitorie*, or *Sleeping place*. And in the 36 of *Isaiab* and the 20 vers, the Grave is no otherwise termed; where the people appointed to Die, are bid to go but into their Chambers and shut the doors about them. And wee need not fear to trust our selvs: for, hee that liveth, and was dead, and is alive for evermore, hath the Keies of Hell and Death.

Having

Having entered our Chambers, and shut the door, the next thing wee do, is, to commend our selves to God. So the Martyr Stephen, when hee was to fall into that other sleep, first said his Praiers; *Lord Jesu receiv my Spirit.*

This don, wee put off our Clothes: So *Naked wee came into this World, and Naked wee shall go out, &c.* The Raiment of a Man, (saith a Learned Rabbin) is his Bodie: And, had our Father Adam stood, wee had needed no other. *Thou hast Clothed mee,* saith holie Job, *with Skin, and with Flesh:* when therefore wee die, wee are said, in S. Peter's language, to *put off this Tabernacle*; as, in S. Paul, when wee rise again, to be *Clothed upon with our hous from Heaven.* O're night wee put off this weed of Mortalitie: but the Morning cometh, and wee shall bee covered again with our skin; and put on Incorruption, our Better Cloths, as to go and see God in this Flesh. The same flesh wee put off the night before; but with this difference, that this Fowl Garment, which could not bee kept Unspotted of the world, shall in the mean time bee washed clean in the Blood of the Lamb.

Our Clothes put off, wee laie our selves down, and take our rest: And, to Die, in the Prophet *Isaiah's* Phrase, is but to lie down in our Beds. And when thy daies shall bee fulfilled, saith Nathan to David, and thou shalt sleep with thy Fathers: so indeed wee read it, as wee may; but the Original is, And thou shalt lie down with thy Fathers. 2 Sam. 7.12. So Asa, the King's Coffin is called a Bed. 2 Chron 16.14. and our forefathers, in their Saxon tongue, style a Burying place; *lezeprætop*, or place to lie down in: as in the Laws of King Canute. Numb. 3.

In the Case of Natural Rest, 'tis not the whole man, onely the Earthlie part falleth asleep; the Soul is then most awake. The Bodie's Night is the Soul's Daie: our Better part, saith Cardan, is never it's own man till now, when exalted un to a State of Separation, (as it were) in the bodie, it spendeth the time in Contemplations, free, and congenial to its own Extraction. So in the sleep of Death, 'tis not the *totus Homo*: the Bodie indeed is dead, becauf of sin; the Soul is then most Alive. Here, as a Servant, it is still

required to the Exigencies of the Bodie; having no time of it's own to spend, but what it can get by stealth, when the Master is gon to bed. But there, like it's Redeemer, free among the Dead, and delivered from the Incumbrances of the Bodie, it begineth to bee a Soul to it self, minding that which is above, and looking with a more piercing eie upon the Invisible things of God.

It is noted by the Naturalists, and wee finde it true in observation, that no nois awaketh Natural Sleep more suddenly, then an Humane voice: Nay, though it bee that *Kæcades*, that dead and dangerous sleep; as the Aphorism noteth it in *Hippocrates*. But especially the Experiment holdeth, if the voice calleth upon him in his own name. But, that wee shall all bee awaked out of this other Sleep, by the sound of our Proper Names, is more then I can pretend to: though S. Peter's call was, *Tabitha surge*; and our Saviour's to his Friend, *Lazare veni foras*, *Lazarus* com forth. To saie nothing to *Epiphanius* his Tradition, that, when our Lord went down into Hell, and there found our Father *Adam* fast; hee took him by the hand, and called him by his own Name, in the words of S. Paul, *Surge Adam qui dormis* (so indeed som Antient Copies read it,) *Arise Adam, thou that sleepest, and stand up from the dead*, Christ taketh thee by the hand. But this I am sure of, that wee shall all bee awaked by a voice, the voice of an Archangel; and the word shall bee, as som think, *Surgite mortui, &c.* Nor shall it bee the voice of a God, and not of a Man; it shall bee an Humane voice: for, by the Archangel, wee are to mean the Son of Man. For the hour cometh, in which all they that are in the Graves shall hear his voice, and shall com forth, *Job. 5. 28.* Which why it should bee strange of us, I know not; since it is true of the Swallows, by a certain and confest Experience, that when the Winter cometh, they lie down in the hollow of a Tree, and there falling asleep, quietly resolv into their first Principles: But at the Spring's approach, they are not so (though thoroughly) dead, but that they hear the stil nois of Returning Nature, and awaking out of their Mass, rise up everie one to their life again. *Ego novi hominem,*

nem, &c. I know a man (saith the Learned Prince of *Concordia*) who, in his soundest Sleep, could walk, talk, write, and dispatch anie business of the most required Vigilance. They seem to have had som such conceit of Death, who hold it no absurditie, to write Letters to their dead Friends; as the Emperor *Theodosius* to *S. Chrysostom*, more then thirtie Years after his deceas; as if Death were a kinde of live Sleep; Such an one as that, which *Jupiter* sent of an Errand, to awake *Agamemnon*. And may wee not as properly saie, that to bee Dead, is to bee Alive; as to saie, to Die, is to bee Born? And yet the Antients (as if Corruption had been their Father, and the Worms their Mother) were wont to call the daies of their Death, *Natalia*, not Dying, but Birth-daies. *Mos inolevit in sancta Ecclesia*, it hath been the custom in the holie Church, (saith *Haymo*,) when a Saint of God departed this life, to call it not the daie of his Death, but the daie of his Nativitie. That which wee call Death's, they call Life's door: *Seneca* himself said as much; *Dies iste, quem Tutanquam Supremum reformidas, Aeterni Natalis est*. As if all this were so indeed, the Jews to this daie, stick not to call their *Golgotha's*, *Batte Caiim*, the Houses, or *Paracelsus* places of the Living. At the least they have an Effectual *Did 24 years* life in them: for the *Mummies* are known to bee most so- *before Maxi-* veraign and Magistral in Medicine; and the Principal In- *milian road* gredient of the weapon-Salv, is the Moss of a dead Man's- *made Emper* skul: as the *Recipe*, delivered by *Paracelsus* to *Maximilian* *in y year 1566* the Emperor.

Once more, and I leav the Parallel. Sleep, wee know, is most natural to Animal-Creatures; and for Men so Necessarie, that *Aristotle* saith, that the end of it in us, is, *Bene Ratiocinari*. And yet hee himself is cited by *Olympiodorus*, to have known a Man, who never slept in all his Life. And the strangeness hath been quitted by an Experience of later daies. The Comparison hold-th in the Sleep of Death: 'tis *Omibus communis*, common to all men, as wee use to saie. And yet som Jews believ, that the last age of Men shall bee so long liv'd, as to prevent the Resurrection: But *S. Paul* himself hath promised, *ad istos non e non morietur*, that

that wee shall not all die; som shall bee changed. And therefore 'tis no vain Article, which wee so daily profess; that our Saviour shall com to judg both the Quick and the Dead: Wee are to saie then of all those that are departed this life, as the *Jews* of their Father *Jacob*; *Non est Mortuus*: or, as our Saviour of *Lazarus*, and the *Maid*; *Why trouble you your selves? they are not Dead, but Sleep*. And when a Friend leaveth this world, wee are to bid him but Good Night; in sure and certain *Hope* to meet again, in the great Morning of the World.

But now, *How long, how long, Lord, Holie and True?* will som saie: or, as those in *S. Peter*, *Where is the promise of his Coming?* For, since the *Fathers* fell asleep, all things continue to bee as they were from the begining to the *Creation*. But these Men have not the knowledg; and this is to bee spoken to their shame. *The Lord is not slack, as concerning his Promise*: for, *Behold, hee cometh quickly; and his Reward is with him*. When wee awake out of our natural sleep, bee the Night never so long, to us it seemeth but a Moment. And the Night is no longer, in the Prophet *David's* account, *Psal.* 30.5. For, *his Anger endureth but a Moment*: that is, weeping may endure for a Night, but joie cometh in the Morning. 'Tis no otherwise in Death: for, when first wee awake out of this sleep, wee shall think that wee did but then lie down; and were it a thousand Years, it would seem no more to us, then it doth to God himself; but as one daie.

It is Observable, that the Holie Ghost, which accounteth Natural Death, as a Sleep, yet calleth the Life of a Sinner by the name of Death. To bee truly Dead, is, to bee Dead in Trespases and Sins: And therefore *S. Paul*, not making mention of the Great Resurrection, bid's his *Corinthians* awake to Righteousness, and sin not. For a Righteous man hath more Hope in his Death, then a Sinner in his Life: and no man can bee Dead to Nature, that is Alive to God.

But, if to Die bee but to fall Asleep; wee should put off this Garment of Flesh with as good a will, as wee do our Clothes. And that wee may sleep well in the night, wee should forbear sleeping in the Daie; not Idleing in the Market,

ket, as those in the *Parable*; nor sitting down in the seat of the scornful: but working out our salvation: for the Sleep of a Laboring man is sweet.

And that wee may rest in these Beds, in an undisturbed peace, wee are to provide, that no Innate Furies, no Stings of Death, like gross and restless Vapors, do arise from a guiltie Conscience. Such a man will bee scared with Dreams, and terrified with Visions, and bee full of tossings to and fro, untill the dawning of the the daie. *Job.*

And becaus to the Conciliation of Rest and Sleep, it is required that there bee a Moderate Repletion, (for *Paulus Aegineta* maketh this to bee of the Definition:) wee are by no means to go to bed, till first of all wee have sate down to the Great Supper; till wee have eaten of that Bread, and drank of that Cup, which shew the Lords Death (but our Life) till hee com; and are therefore, not unfitly, termed by the Fathers of the *Nicene Councel*, *Σύμβολα τῆς ἀνάστασεως* the Sacraments, and Emblems of the Resurrection. This don, wee may laie our selvs down in Peace, and take our Rest: for the Lord will make us to dwell in safetie. And, as the Disciples to our Saviour concerning *Lazarus*, if thus wee sleep, wee shall do well. Of the first Consideration thus much: Pass wee now from Death to Life; from the end of our Daies, to the end of our Hope, Resurrection.

I Said, that was twofold: First of the first Fruits: then of the whole Lump. And first of the Resurrection of our Saviour; but, which I am not here to make Proof of; for it is taken for granted in the Text. But if anie should bee so foolish, and slow of heart, as not to believ all that is written in the Prophets; the Heathen *Tacitus* will tell you one Article, in the 15 of his Annals; That hee suffered under *Pontius Pilate*: And the Jew *Iosephus* addeth the other, in the 18. of his *Antiquities*; That hee rose again the third daie from the Dead.

That which most properly I am to make known to you is, upon what Consideration our Saviour can bee called *The First*: then, by what Analogie *The first Fruits*. The

Patriarch *Enoch* was Translated ; and the Prophet *Elias* went up to Heaven in a fiery Chariot : And the Assumption of *Moses* hath been disputed for by some ; though it should seem, by the Contention betwix the Arch-Angel and the Devil about his bodie, that there was no such matter. Howsoever, these all rather died not, then rose again. As for the Rising of *Samuel*, to which the Cunning Woman of *Endor* pretended, it was nothing less then a Resurrection ; 'twas an Apparition. And *Saul* should have said to the Woman, as Hee to Her : Why hast thou deceived mee ? for this is not *Samuel*. *Elisba* indeed raised up the *Shunamite's* Son : and our Saviour raised up his friend *Lazarus*, after hee had been Dead four daies : And yet still This was the first Resurrection. The rest did not go before, as the Scripture seemeth to saie, but follow'd This. For, as hee was a Lamb, slain ; so was hee a Lamb Risen too, from the beginning of the World. The rest were Raised, Hee onely Rose from the Dead. *Elisba's* dead Bones raised up Another Man's ; Our Saviour's dead Bones raised up themselves. They raised Others, by His power ; Hee, Himself by his own.

To saie therefore, there was anie Resurrection before This, is to saie, that *Abraham* was before *Christ*. The rest were all but second Brothers in the Resurrection : Hee onely was *Primogenitus Mortuorum*, the first begotten of the Dead.

Wee have seen in what sense our Saviour is to bee accounted the First : I am now to tell you, in what Proportion hee standeth to the First Fruits.

But then I am to lead you back to the Old Law, of the Omer, or Sheaf. *Levit. 23. 9.* Where the Children of *Israël* are commanded, that at the reaping of their Harvest no Bread, or Parched Corn, or Green Ears bee eaten in their dwellings, till a Sheaf of the First Fruits bee offered, and Waved before the Lord, together with a Lamb for a Burnt Offering. The Traditions here (and not unnecessarily) supplie ; that, those who lived far from the Holie Citie, might eat of the New Corn, when Mid-daie was past : for
that

that is was presumed, the *Sanbedrim* would see the Sheaf offered up ere that time. Thus the Letter, and Cerimonie; which, how well it is answered in the Truth, and Subtance, I shall briefly shew you.

The Typical Sheaf, (as the Doctors deliver in the *Talmud*,) was to bee cut down in the Night: So was the *True*. *Codmenac.* Hee was cut down indeed in the Daie time; but the Darknes was the greater: for the verie Light of This Daie was Darknes; and therefore how great was that? A darknes, that indeed might bee felt. A darknes over the face of the whole Earth: Such an one, as in the Beginning was over the face of the Deep, before the Creator had said, *Let there bee Light*. And though the Scripture maketh mention but of Darknes till the Ninth hour; yet most certain it is, that That Daie had another Darknes, about the Twelfth hour, of Nature's own Provision. For, by the Astronomical Tables, the Moon was at that time almost totally Eclipsed: So truly were these First Fruits cut down in the Night,

The Typical Sheaf thus reaped down, was carried into the Court-yard of the Sanctuarie, threshed, parched, ground; then lifted up, and waved before the Lord: So was the *True*. The manner of the *Jews* Threshing was by the Treading of Oxen, and Wheels indented with iron teeth. And did not manie Bulls compass Him about? And was not Hee bruised for our Transgressions? His Hands, and his Feet were pierced; and all his Bones were out of joint: they had been broken too, but for the Prophecie. Hee was Parched: for, was not his strength dried up, as a Pot-sheard? Did not his Tongue cleave to the roof of his Mouth? And was hee not brought down to the dust of Death? You may hear him saie all this himself, *Psalm 22*. Hee was lifted up too: for, as *Moses* lifted up the Serpent in the Wilderness, so was the Son, &c. And hee was waved too, (as som compare it) by an Earthquake, at the Resurrection. But instead of Waving, the Text translateth it; The Sheaf was Separated. So were these first Fruits: and the Desolation was so great, that hee cried out, His God, His God had

taken him. Lastly, there was an Extraordinarie Lamb to bee offered up, as due to the Sheaf. And if one should ask us, as once the Son did the Father; *Behold the fire, and the wood; but where is the Lamb for a burnt Offering?* Hee would bee answered, that God would provide himself a Lamb. *Ecce Agnus Dei*, Behold the Lamb of God. But that which most of all concern's is, the Condition of the First Fruits: That was, till These were offered up no Man of the Land of Israell might eat of his New Corn; 'twas yet Profane, and Cursed, as the Ground that bare it. But, the Sheaf once offered up, the whole Crop is intituled to the Consecration. For, if the First Fruits bee holie, saith S. Paul, then so is also the whole lump. This also is the case of the Resurrection: for, if Christ, the first Fruits, bee risen; then They also that are His, the whole Lump, at his Coming. The Harvest is the end of the World; and the end of our Life is in the seed time: Church-yards are the Plots; which, therefore, the high Dutch most properly term, *God's, Aeres*, or *Glebe Land*, wherein the Dead are sown a Natural bodie; but the Crop shall not bee such, as wherewith the Mower filleth not his hand, or hee that bindeth up the Sheafs his bosom. It shall bee with the Fat of the Kidnies of Wheat, as Moses in the Song. *Deut. 32. 14.* 'Tis sown in Dishonor; it riseth again in Glorie. And the Reapers are the Angels, who shall gather and binde us up again בָּטָרִיר הַחַיִּים *Betsror bachaiim*, into the Bundle of Life, as in the 1 Sam. 25. 29. which words therefore the Jews use to repute in their Diriges, and inscribe upon their Tombs.

The First Fruits beeing risen; take anie one of us anie grain of Corn in the whole Lump, and cast it into the ground, if it die not, it abideth alone: but if it die, it bringeth forth much Fruit. For the Life of the Lump, like Corn in the Earth, is laied in the First Fruits in God: The instance of the Corn is so pregnant, that the Greek Churches, in their Commemorations of the Dead; use to boil Wheat in water, and let it before them, as a convincing Symbol of the Resurrection. And my Autor is bold to saie, πολὺ ὃ ἔστο παρρησιάζεται τὸ πρὸς τὴν ἀνάστασιν διαμαρτυρεῖται, that

that This is the Greater wonder of the two; that the Resurrection of the Corn is more Prodigious then that of the Bodie. Strange indeed it is, that a grain of Corn should not quicken, except it die: But much more strange, that out of one grain, and one as good as Dead, should spring forth such a Numerous Inceas. As for our Bodies, which are sown in Corruption; the Earth, when shee shall give up her Dead, will render, but as the Talent hid in the Napkin, the same again; or one for another. But the Husbandman receiveth his own with Interest: shall I saie that this Grain hath gained him Ten Grains? Nay, in some parts under the Line, they reap the profit of a Thousand for One.

In Relation to the First Fruits, wee are called by Saint Paul *συμψλοῖς*, *Complantati*, such as are planted together with him in Likene's of his Resurrection. Correspondently the Prophet *Isaiab* saith, *Our bones shall flourish like an Herb*. Now the Herbs and Plants, wee know, however cut down, yet reinforcing from the Root, spring up, and rise again. Wee use Vulgarly, but Improperly, to call the uppermost of the Branches, the Top of a Tree: but wee are corrected by *Aristotle*, in the Books *De Anima*; where wee are taught to call the Root, the Head; and the Top, the Feet. In the Reverse of this Comparison, the first Fruits are the Root, and the Head; wee, the Branches, or Members. And in the 36. of *Isaiab*, the Head acknowledgeth the whole departed Race of Mankind to bee his Trunk, or Dead Bodie. Wee read it: *Thy Dead Men shall arise*; With my dead Bodie shall they arise. But the rest is put in by the Translators: The Original is, *Thy dead Men shall arise*: they shall arise, my dead Bodie. Seeing therefore that the Ax is not laid to the Root of the Tree, what though the Branches bee lopt off by Death, there is still Hope in the Tree, saith Holie *Job*. For though the Stock thereof die in the ground; yet through the sent of water, 'twill bud and bring forth boughs like a Plant; which withereth over night: but being watered with the dew of Heaven, springeth up afresh in the Morning. And therefore in the same

Prophecie of *Iſaiab*, the Dew of dead men is likened to the Dew of Herbs: *Ros tuus, Ros Olerum*. To this ſaie the Jews, in the Book *Zobar*, That, at the laſt Daie, a kinde of Plaſtical Dew ſhall fall down upon the Dead, and ingender with *Lux*, the little Bone ſpoken of before: and ſo out of this, all the reſt of our Bones, and the whole Man ſhall ſpring forth. But wee are not to give heed unto Jewiſh Fables: and therefore it ſhall not bee here enquired, who ſhall bee the Father of this Rain; or, Who ſhould beget theſe drops of Dew. Sure wee are, that though touch'd by Death wee ſhrink up, like that ſenſitive Plant: yet wee ſhall ſoon quicken by his Influence, whoſe Head (in the *Canticles*) is fill'd with Dew; and his Locks as with the drops of the night. In Exprobration therefore unto Death, and Mortalitie, wee know whoſe uſe it was to burie their dead in their Gardens; ſowing their Bodies with as much faith, as their Fruits, and equally expecting the ſpring of Both. 'Tis for no other reaſon, that wee our ſelves ſtick our Hearies with Flowers, and go forth to the grave with Roſemarie. Our Precedents were the Jews, whoſe antient Cuſtom it was by the waie as they went with their Corſes, to pluck everie one up the Graſs; as who ſhould ſaie, they were not ſorrie, as men without Hope; for, their brother was but ſo crop't off, and ſhould ſpring up again in his due ſeaſon.

But the Prophet *Iſaiab's* Compariſon of the Flouriſhing of our Bones like an Herb, is yet further made good, by (as I think) one of the greateſt Secrets, that are yet known in Nature. A Learned Chymiſt, who ſpent much time in the Contemplation of Tinctures, and Impreſſions of Vegetals, to prove the Great Principle of Salt, made this experiment. Hee took ſeveral Herbs, and Plants, and calcined them to Aſhes: hee put up the Aſhes into ſeveral Glaſſes, ſealed Hermetically, and written upon with the ſeveral names of the Calcined Herbs. When hee would ſhew the Experiment, hee applied a ſoft flame to the Glaſſes; whereforthwith hee might perceiv the ſelf ſame Herbs riſing up by little and little out of the Aſhes, everie one in his proper form: and, the flame ſubtracted, they would return to their own Chaos again. The

The Spectators, as the Chymist, beheld this with the greatest Admiration ; and giving thanks to God, concluded from thence the Resurrection of the Dead Bodie.

Wee may take an Omen of our Rising again, from the Time of our Saviour's Resurrection. The first fruits rose in the Spring : and that's the time (so the Senator *Manilius*) wherein the Phenix riseth out of her ashes. And 'tis the time wherein the *Egyptians* celebrate their Annual Resurrection: for upon the 26. of March, they solemnly go to a place by *Nile*, where they see, and touch the Bodies Rising out of their Graves. It will seem strange, I confess, but it hath been seriously testified, and believed. Howsoever wee shall take this, but as a staff of *Egypt*, a broken Reed, or, but such an one, as *Gebazi* laid upon the Dead Child. But the master cometh shortly, and shall command the Breath to com from the four Winds, and breath upon our Slain ; and then these Bones shall live.

But I would not have this Doctrine two partially applied : our Saviour indeed is said to bee the first Fruits of them that sleep in Him. Those that sleep in Him, are such, which here awake and stand up from the Death of sin. For, as there is a second Death ; so, Here is a first Resurrection. In the great morning of the World the Dew shall fall down upon the dead in Christ ; as that other Dew upon the Fleece of *Gideon* ; and the rest of Mankind shall bee drie. But another dew shall fall upon the ungodlie ; a Blasting Mildew : and then the rest of the ground shall bee wet, and the Fleece onely shall bee drie. *The wicked lie in the graves like Sheep*, (saith the *Psalmist*) *that are appointed to the Slaughter ; and the Righteous shall have dominion over them in the Morning*. In the field of the World, where our Saviour is the first Fruits, the Good are the Wheat ; and the Bad are the Tares : which as they both are cut down alike, so shall they both alike bee gathered up : But the Tares for the Fire ; and the good Corn for the great Husbandman's Barn. They seem indeed to bee of the Lump ; but no more tide to the First Fruits, then that, as these were cut down, so those were sowed in the Night.

If these things bee so, what manner of persons ought wee to bee, in all holie Conversation? But if the Resurrection were to bee argued from the Sanctitie of Life; there was never less Hope of it, then now. Nay, wee take the onely courst to prove that our Saviour is not yet Risen. 'Tis but the Conversion of *S. Paul's* Proposition: *If Christ bee not risen; then you are yet in your sins*: But you are yet in your sins: and yee know what follow's.

In all holie conversation, &c. Why, there was never more Holiness pretended to; never less practised then now. And yee must not count mee your Enemy, becaus I tell you this Truth. What streining here is at the Gnat of a Cerimonie; by| them which can swallow whole Camels of other Profitable Abominations? How odious is the verie name of a Cope, or a Surplice to those, which yet can love the garment spotted with the Flesh? All possible means hath been taken, to purge the material Temple of anie suspicious Rust, contracted by the inconsiderations of Time: but the Temples of our Bodies, and they should bee those of the Holie Ghost, they are Painted still, *Painted Sepulchers*. They appear well outwardly; and wee have been perswaded to wash our selvs in *Jordan*, from the Romish Leprosie: wee do well; onely in this, the Lord bee merciful unto mee. Wee will have *Rimmons* still; And what was *Rimmon*, think yee? 'Twas the Strumpet Ladie of Lust, and Wantonness.

If it bee well to deface a Picture in a Church; will it not bee much better, to restore the Image of God in our selvs? I do not saie that these things ought they not to have don: I leav that to a higher Discretion: but, I may, and must saie that if the other things bee left undon, yee have but wash'd the outside of the Platter. What avail-eth, if the Statutes of *Omri* are not kept; when other Judgments shall bee turned into Wormwood, and the fruits of Righteousness into Hemlock? Talk of Christians! Get to bee Heathens first. I can believ that these men hope to rise again: for they saie, and they do as they would bee don by.

The Bodie and Blood of Christ; are the Sacraments of
Re-

Resurrection : but, can I think them to bee so, to Them, who so duely com to Receiv them unworthily. It is the caus, (saith *S. Paul*) manie are weakand sicklie among you, and manie sleep.

If yee bee indeed risen with Christ, seek those things which are above. But do they do so, that sit brooding upon this Earthlie pelf, to hatch a Cockatrice Egg? Or, such an one as the fillie Estrich leaveth on the Sand? Do wee seek those things which are above, but as wee do these which are below? Wee can light a Candle, and sweep the Houf; and ballance that eternal weight of Glorie, with a fals Measure.

Will you hear the end of all? Fear God, and keep his Commandments; for this is the whole dutie of Man. Pretend to what you will: Pure Religion, and undefiled before God, and the Father, you know what it is: It is, to visit the Fatherless, and Widows in their Affliction; and to keep himself unspotted of the World.

F I N I S.

ΚΑΙΝΑ'Ν ΔΕΥ'ΤΕΡΟΝ.
OR A
DISPROOF
OF HIM,

in the 3. of *S. Luke.* v. 36.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*

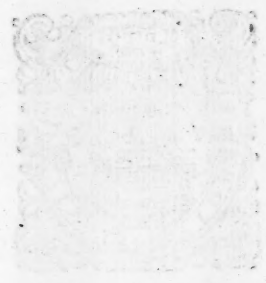


LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain.* 1649.

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Printed by the Author, at the
in Little Britain, 1840.



ΚΑΙΝΑΝ ΔΕΥΤΕΡΟΣ.

OR A

DISPROOF
OF HIM,

in the 3. of *S. Luke. v. 36.*



When to assure, even the Scripture it self was accounted but Distraction; And whilst the holie Cares of those Primitive Souls slept securely upon the more instructing parts of the Book of God, The Enemie came and sowed Tares in the *Genealogies*, proportioning his Temptations to the more obnoxious Parts, and more exposed to the chance of Transcription, or Industrie of violence.

To reconcile the Greek Book of the Generations to the Hebrew Accounts, the Deliberations have been manie, Learned, and insufficient.

Moses saith, That *Arphaxad* begat *Sala*, and *Sala* begat *Heter*, &c. *S. Luke* saith, That *Arphaxad* begat *Cainan*, and *Cainan* begat *Sala*, and *Sala* begat *Heber*, &c. which (seeing that the same Spirit equally guided both the Pens,) I can never wonder at enough (saith one) & propter ingenii tarditatem vehementissimo stupore percussus, nescio perscrutari.

*Beda. Pref.
in A. E. Apost.*

But leaving *S. Luke* awhile to the success of this inquiry. Certain it is, that the Supernumerarie *Cainan* is most originally to bee charged upon the *Seventie*, but quod

nemo scire (saith Scaliger) neque unde hauserunt, neque cur potuerint bagennis causam reddere potuit. Hee saith that no man can tell from whence they had it, or could ever yet give a Reason why they should put it in. M A N T A

Concerning this Translation, the Traditions are, That under the Reign of Ptolomie Philadelph, and by the agency of Demetrius, seventie and two of the Elders of Israël were invited over to Alexandria with the Originals of their Law: That they were appointed a Recess in the Isle Pharos, where, in the space of seventie two daies they rendred it into Greek: That the Translation first diligently revised and approved of by the Jews there frequently residing at that Time, was carefully and solemnly put up and reserved in the King's Librarie. So Aristeas, and from him Josephus. Philo seemeth to intimate as if the Translation had been severally and unanimously performed, that is by two and two in a Cel, as Epiphanius, and the Emperour in the Novels.

But by the fuller Autoritie both of the Jewish and Christian Interest, It was Translated all alike, and by every one in a Separate Conclave. So Justin Martyr, Irenaeus, Clement Alexandrinus, Cyrillus Hierosolymitanus, the Talmudists in Megillab Nikra. fol. 9. A. in Massicbia Sopherim c. 1. Halac. 8. Abraham Zacuth in Juchasin. — R. Gedalias in Shalshelei Haccabala. fol. 23. 24. &c. And Justin Martyr would have the Gentiles to know Ταῦτα ἔμυσθον, &c. That this is no Fable or fictitious Relation, for that Hee himself had been there and visited the ruines of the Cels, and received this Tradition from the Inhabitants of the Place.

It is added moreover by the said *Aben Batric*, that Simeon the Just was one of the Interpreters, and that upon his unbelief of a Passage in the Translation which prophecyed of Christ, it was given unto him not to see death till hee had seen the Glorie of God. Whom when hee had taken up in his Arms, hee then began that his *Nunc Dimittis*; Lord now lettest thou thy Servant depart in peace, &c.

For the Translation hee expressly affirmeth that the whole was performed by each of them in his severall Cel, no man dissenting

dissenting from another : and that the several Copies were all sealed up and put into the Temple of *Serapis*.

And yet contrarie to all this one *Arminius* (الارمينيوس) quoted in the Preface to an Arabick Version of the Greek Pentateuch saith *فلو كان الرفض في ما قبلوا* *Catena Arab. in Pentateuc. Ms. in Arch. Bodleianis.*
الغشايح فامل لبيلوا اطشايح في اليرموين والغدقن That the Elders disagreed, and that therefore the King commanded they should bee put in prison, and under chains.

An eager and famous Contestation passed betwixt Saint Hierom and S. Austin about this matter; the former attributing so little to the Storie, that with him The Cels and Separation are but a Fable : the later so much, That, hee accounteth their varieties from the Original, to bee no less harmonious then those of the Gospels.

But forasmuch as the Testimonies, notwithstanding their number and concurrence, may bee all thrust up into the single autoritie of *Aristem*, and that so substantially disabled by *Scaliger*, the most indifferent men take part with Saint Hierom.

The truth of all may seem to bee as followeth.

The *Talmudists* in *Sopherim* deliver a Tradition of five Elders who translated the five Books of *Moses* for *Ptolomie* the King. *והיה היום קשרו לישראל* *Sopher. c. 1. Halac. 7.* and that this was a sad daie to the House of *Israel*, and like the daies of the Calf, &c. And the time of this Translation is to this daie kept a fast, and noted in their Calendar with a Miracle of three daies darkness, which, as they saie, was then upon the Earth.

The Tradition seemeth to point us to that version of the Law performed before the times of *Alexander the Great*, as *Aristobulus* testifieth in his first book to *Ptolomie Philamator*. *Clem Alex. 1. Strom.* But the Tradition erroneously casteth it upon the daies of *Ptolomie* when not the Law onely, but the Prophets also were translated, and by the seventie Elders, as before.

Those among the Jews who read the Law in this
 Tran-

Translation were called Hellenists, otherwise the διαμαρτυροῦντες, and the לִמְפָּר לִמְפָּר *Korin lemephrah*. Such as read the Law backwards as the Talmud, in *Sota* fol. 32. 6.

In the Jerusalem Talmud it is said, that R. Levi coming to *Cesarea*, and hearing them read the *Shemang*, or *Audi Israel* (a Section of the Law) *Deut. 6.* אֱלֹהֵינוּ *Hellenist*, or in Greek, would have hindred them, which R. *Jose* perceiving, angerly said; Hee that cannot read it in Hebrew, shall hee not read it at all? Nay let him read it in anie tongue whatsoever, that hee understandeth and hee hath don his dutie. *Sota. c. 7.*

This preposterous waie of Reading (as it was taken) bred a diversitie of conversation, and was the caus of manie γοῦνοι, or *murmurings* betwixt the other Jews and Hellenists; for so wee are to read, not Grecians. *Act. 6. 1.*

For the Translation, I believ it to bee that which for the greatest part of the main bodie is yet extant, and that it was performed at such a Time and Place, and possibly by such a Number of Elders; for the Cels, the Separation, and miraculous concent of the Interpreters, with other pompous circumstances remembred by *Aristeas*, I assure my self they were all afterwards devised by the Hellenists to advance the reputation of their Scripture, against that of the other murmuring Jews: which, derived down to the Fathers of the Church in such a disguis of Miracle and Antiquitie, and which is more then that, expressly quoted by the Evangelists and Apostles, rather then the Original, was easily received with that precipitation of Reverence, as gave not time to consider what licentious courses had been practised upon it.

In this Translation as now received, besides manie other various Readings, two irreconcilable differences from the Original have passed, the one purely Chronological by a numerous excess in the Anni *Pseudonitas*; The other is not so onely, but also the Interposition of another *Cainan* into the Series of the Genealogies. This later committeth the new Testament with the Old; The former leaveth the Old upon plain terms of contradiction to its self, and is so vast,

vaſt, as in fixing the *Æra* of the Flood to leav the Hebrew Computation manie hundred years behinde; and ſo abſurd; as to let it follow that *Noah* died before the Flood, and *Me-thuſalem* lived after it.

To reconcile either of theſe two to the Original, upon my dueſt conſideration of all that hath been deviſed, I finde to bee of an impoſſible performance.

To defend the Tranſlation againſt the Original, as the Romaniſts immoderately undertake, putteth us upon an unreaſonable and enſnaring conſequence: which howſoever men corrupted by engagement may more indifferently ſwallow up, yet ſuper-induced upon a ſincere and unmixed faith, removeth the antient Land-mark, and betraieth us to Atheiſm and inſtabilitie of minde, dividing a Kingdom againſt it ſelf, and tossing the Ark of the Church to and fro, like a wave of the Sea.

No man (I know) hath more to the purpoſe ſolicited this cauſe then the verie learned *Motinus*, and yet I can perceiv that after all other ſtones removed, hee is forced with *Baronius* to report himſelf to the Tradition of the Church, which, how Catholick ſoever, bringeth no more to paſſ then this: That the Greek Computation hath been univerſally received from the verie beginings of Eccleſiaſtical Time. There was reaſon for it, for it pleaſed God (who even in theſe things deſpiſeth not the waies of Men) that the Scripture might bee the ſooner known, and to the more, to ſuffer it to paſſ rather by the ſtreams, then from the fountains; to which the acceſſ was harder, and the differences but ſuch as imported no ſubſtantial inconvenience in the waies of ſalvation.

But if univerſal Tradition bee of that moment in this matter, then what ſhall becom of the Vulgar Edition, which muſt bee maintained by that Partie, and yet cannot bee but upon the ſame terms; where notwithstanding wee finde theſe ſumms caſt up, not by the Greek, but the Hebrew reckoning?

As for their Cardinal *Aliac*, who undertook to make good this Computation of the *Seventie* by the great Con-

*J. Picus Mi-
rand. Ad. A-
strol. lib. 5.
c. 9.*

junctions from the Figure of the World, judgment is already passed upon him by the Earl of *Mirandula*.

The waies of Reconciliation and defense being thus shut against us, The Translation it self must bee called in question and written upon as Supernumerarie and corrupt.

For the *Anni Παιδωνικας*, 'tis evident from the method and demeanour of the undertaking, it is not of that kinde as could fall out in Time, or by Transcription, but of deliberation and purpose, the Numbers for the most part increasing by a Centenarie accession.

By the Original, *Serb* was 105 years old when hee begat *Enos*: By the Septuagint hee was 205. *Enos* was 90 years old when hee begat *Cainan*; The Greek is 190, &c. contriving so as to cast all up into a set and intended form of Imposture.

'Tis otherwise manifest by the different Traditions of this Period, not onely as it is summed up by the Antient writers, *Demetrius*, *Eupolemon*, *Timotheus*, *Nicephorus*, &c. but in the Copies themselves, and their Translations, as in som Arabick versions of the Greek Pentateuch I observ, in the *Russe Bible*, and the *Samaritan Pentateuch*; which also I undertake to be no Original, but to have been drawn out of the Greek Fountains, as, in respect of that, I may call them.

For the Later, *S. Luke* I know is dangerously pretended; but in so low a Spirited and Shifting waie, as that the Evangelist must needs bee a looser by the hand.

*Cod. Anti-
quiss. Evang.
& Ad. A-
post. gns. gr.
lat. Arch.
Bibl. Pub.
Cantab.*

Wee must speak it out, that however it hath appeared in the Later Copies of that Gospel, and so derived down to the Syriack and Arabick Translations, &c. yet the Old Originals received it not; as also *Beza* hath noted, more importantly his *vetustissimus Codex*, wherunto I my self also can bear him Witness, that it is not to bee found, either in the Greek or Latine.

But neither was it extant in the Antient Copies of the Septuagint. That in the Kings Librarie at *S. James's* I confess to have wherewithall to bear out som repute of Antiquitie, especially if it should bee, as the Patriarch who sent it

it over pretended, written by the hand of *Tecla*, a Disciple of *S. Paul's*. But the *Menologic* (none of the worst re- *Menolog.* membrancers) maketh no mention of anie such *A&* of *Sept. 24.* the Saint ; and if it had, wee know of what moment to make that kinde of trust.

But suppose the *Caïnan* *ⲁⲓⲧⲁⲛ* to have been exstant in the Copies of *S. Paul's* time, this will not bee good enough securitie against the Testimonie of *Berosus* the Chaldean, a man of *Ptolomie Philadelph's* own time ; who, in his *Babylonish Historie*, accounting the *Series* of the Patriarchs after the Flood, setteth down *Abraham* *μετὰ τὸν κατὰ κλυσμένη τῇ δε- pag. 24.* *κάρτῃ* *ⲁⲓⲧⲁⲛ* in the tenth Generation, and therefore *Caïnan* could not bee reckoned upon : which moreover is confirmed by *Eupolemon's* like tradition of the same *Series*.

This onely doubt can bee raised, whether *Berosus*, though hee published his *Historie* after the times of the Translation, yet might not compose it before, under the times of *Alexander*, which also were his. But if hee did, then I saie that hee took the *Series* from that other antienter Greek Translation of the Pentateuch, mentioned by *Aristobolus*, and so the Testimonie is the greater.

But the *Caïnan* *ⲁⲓⲧⲁⲛ* was not exstant in the Septuagint of *S. Paul's* Time. If it had, *Theophilus Antiocbenus* immediately following would not expressly have left it out in his Epilogism. No more would *Irenæus*, *Epiphanius* or *Eusebius* in theirs. And those that know how the case stood betwixt *S. Hierom* and this Translation, know hee could not possibly have pass'd it over, had it been to bee found in the Copies of his Time. *Theoph. Antioc. 3. Lib. ad Autoly. Irenæ. Lib. Epiphani. Ep. 55.*

But neither is it exstant in the Vulgar Edition, the Samaritan Pentateuch, or the Russe Bible, translated out of the Septuagint, for there it is *ⲁⲣⲉⲧⲁⲁⲃ* *ⲉⲃⲁⲛ* *ⲥⲁⲗⲁ* *ⲛ* *ⲥⲁⲗⲁ* *ⲉⲃⲁⲛ* *ⲉⲃⲉⲣⲁ*. *Arphaxad* begat *Sala*, and *Sala* begat *Eber*.

True it is, that I meet with this *Caïnan* in two Arabick Versions of the Greek Pentateuch, but evidently translated since the corruption was set on foot. *Ms. in Arch. Bodelian. 5.*

But it is of more moment then all this, that it never was, nor could bee in the Original, out of which the Elders

translated, and that by an invincible Note of the *Masora* marked upon the place.

Nor did ever anie Translation out of the Hebrew acknowledged it. Not the *Targums* whatsoever, not the Vulgar Latine, not the Spanish or the Vulgar Greek, both translated by the Jews themselves, and printed at *Constantinople* in Hebrew letters; Not the Persian Paraphrase by *Tawos*. The Arrabick by *Saadiab Gaon*, or that other by the Jews in *Mauritania*, set forth by *Erpenius*.

But neither is the forgerie constant to it self; for though wee meet still with it in the Book of *Genesis*, yet in the better Copies of the *Chronicles* it is not found, the Projector so much forgot himself.

Manifestly therefore both *Caïnan* and the Numbers came in the wrong waie, the design whereof, what it was, and managed by whom, I go about to shew.

*Gemara Tal.
in HelecSan-
bedrin. fol.
97. a R. A.
Zar. in Imr.
Bine. C. 43.*

In the first Vers of the first Chapter of *Genesis*, the Hebrew standing in their Arithmetick for a thousand, is six times found. From hence the Antient *Cabalists* concluded, That the World should last six thousand Years, because also God was six daies about the Creation, and a thousand Years with him are but as one daie; therefore after six daies, that is six thousand Years duration of the World there shall bee a seventh daie, or Millenarie Sabbath of Rest: concerning which *Justin Martyr* to Tryphon the Jew, Ἔστιν καὶ παρ' ἡμῖν ἀνὴρ τις, ὃ ὄνομα Ἰωάννης εἰς τοῦ Ἀποστόλων τοῦ Χριστοῦ, ὃς ἐν Ἀποκαλύψει ἡγουμένη αὐτοῦ χίλια ἔτη ποιήσει ἐν Ἱερουσαλὴμ πᾶσι τοῖς ἡμετέροις Χριστοῦ πιστεύουσιν περὶ τούτου. that is, And there is a certain man among us whose name is John, one of the Apostles of Christ, who, in his Apocalyps, hath foretold of a thousand Years to bee enjoied in Jerusalem, by those which shall believe in our Christ. The same also was asserted by *Papias*, Bishop of Hierapolis, *Apolinarius*, and *Ireneus*, as *S. Hierom* in his Catalogue, and hath been of late daies by verie Learned men awaked out of a long sleep, and even now is by som, to no good ends, more then enough resented. Though this was wont to bee one of the reasons, why, the Revelation was accounted but Ἀπόκρυφον τοῦ Ἰωάννη, as

In the Revelation made to him.

Gregorie

Gregorie Nyssen, and not called by S. John's, but the Heretick Cerinthus his name. Other Aspersions raised upon this Book by Eusebius, Dorotheus, Dionysius, &c. are summed up by Erasmus, and more forcibly urged then fully answered by Beza.

I may add, that the Canon of Scripture we go by, groundeth much upon that Enumeration subjoined to the last Canon of the Council of Laodicea, which yet is not found in the verie ancient Manuscripts. Grefser mentioneth one, and I meet with another here at home. Nor is it extant in Joseph's Arabick Code, where onely the Canon of the Council is set down, with a note upon the Idiötical Psalms. And yet in the same Code, in the Apostolical Canons, contrarie to the trust of all the Greek Copies, it is

*Synodic. Gr.
Ms. in Arch.
Baroc. B. Bod.*

حليان يعحدا افسدي The Revelation of S. John called the

*Cod. Concil.
Arab. Ms. in
Arch. Roan.
B. Bod.*

Apocalypf, but immediately follow the Constitutions of Clement, and recommended to the Church upon as equal terms. In a Manuscript Arabick Translation of the New Testament in Queens College, onely this Book of the Revelation is wanting.

In the Arabick lives of the four Evangelists observed upon by Kirstenius, the note is. *Observandum quoque est, hunc Autorem ne verbo quidem unō mentionem facere* Ἀποκαλύψας D. Joannis, quam quidam hunc Evangelistam in Patmo scripsisse asserunt quā autoritate ipsi videant. Atque adeo semper iste Liber inter Apocrypha reputatus est.

*P. Kirsten.
in Vit. 4. E-
van. Arab.
fol. 50.*

But the Autor doth make mention of the Apocalypf in these words, وقبل ان يوحنا اصلي بوغا

but this period (saith Kirstenius) doctioribus hujus linguae considerandum relinquimus. I dare not own the doctioribus, but the Reading should beعفا لبيسبش and the meaning is, And the report go's, that S. John delivered up the Apocalypf to his Disciple Phughir. So exprefs is the mention, and no stronger the Tradition.

But in derogation to a Book wherein too much may so soon bee said, at least enough, bee the writing never so Canonical, the Argument is most intractable, and to the usuall reach of Men so intricate and lost in Mysterie, that unless the Times reveal faster then yet they have don, no man will bee found worthie to open and to read the Book, neither to look thereon.

Chap. 5. 4.

Not to repete over Cajetan's Exponat cui Deus concesserit; Calvin, the Man whose praif is in the Interpretation of the word of God, *Sententiam rogatus de Libro Apocalypseos* (so Bodin report's him) *ingenue respondit se penitus ignorare quid velit tam obscurus Scriptor; qui qualisque fuerit nondum constat inter Eruditos.*

Joh. Bodin.
Meth. Hist.
C. 7.

But this later part of the *Διέξωσις* concerneth mee not so pertinently as the former, that is the six thousand Years duration of the World, unto which more then what was said before must bee added out of *Lactantius*, *Sicut ipsum hominem Deus die sexto ultimum fecit, &c. ita nunc die sexto magno verus homo verbo Dei fingitur*; that as God made man last in the sixth daie, so in the great sixth daie or Millenarie of the World, the true man was made by the Word of God.

Lactant. L.
7. C. 14.

Hee saith also that mention was made of this Tradition by the Sibylline Oracles, the great *Hermes*, and the old *Histaspes* King of the *Medes*.

More expressly *Clemens*, *Timotheus*, and *Theophilus* as they are quoted by *Joannes Antiochenus Melala*. Τῇ δὲ ἑκτῇ ἡμέρᾳ, ὡς περὶ τῆς ἡμέρας ἡ γῆ ἐπλασεν ὁ Θεὸς τὸν ἄνθρωπον καὶ ᾤκησεν τὴν ἀναστή. ἄνθρωπος, ὡς δὴ λον ἐπὶ ὅτι ἔτω καὶ τῇ ἑκτῇ ἡμέρᾳ τῆς χιλιάδος ἐπὶ τῆς γῆς ἑστάν ὁ διαπότης ἡμῶν Ἰησοῦς ὁ Χριστός; καὶ ἔσωσε τὸν ἄνθρωπον διὰ τοῦ σταυροῦ, καὶ τῆς ἀναστάσεως, that is, That upon the sixth daie (as the Scripture hath foresaid) God made man, and man fell by sin; so upon the sixth daie of the Chiliad (or sixth Millenarie of the World) our Lord Jesus Christ came into this World, and saved man by his Cross and Resurrection.

Joh. Antioc.
Ms. in Arc.
Barr. Bib.
Bod. Chrono-
graph. l. 10.

To the same purpose *Ælfric* an Abbot of our own, in his Treatise of the Old and New Testament to *Sigward* of *East Hoolon*. ꝥ adam 3e tacnude þeondam ƿixtan dæge
3ere-

geſeapen þær þaþh god urne hælend criſt þe come
to þirrepe worlde [on þære ſixtan yðe] ⁊ ur ge
edniþode to hiꝝ ge licnerre. That Adam who was ſhapened
by God upon the ſixth daie, betokeneth our Saviour Chriſt, who
came into this World (in the ſixth Age thereof) and renewed
us after his own likenesſe.

For this duration of the World, I think it well enough retorted upon *Laſtantiuſ* by one of the Jews *לֹא יִסְתַּח* &c. *ה' עָשָׂה כְּעֵצוֹ לִפְנֵי נְעִיזָן* that God hath not made haſte to do according to this ſaying; for as *Laſtantiuſ* compute's, the Time is alreadie paſt and gon; and yet the World continue's to bee as in the daies of old, &c. *R. Azarias* in *Imre Binah* c. 43. fol. 142. though ſom of us Chriſtians have ſo little to do, and think our ſelvs ſo well acquainted with the unſearchable waies of God, as to bid our Readers take it upon their word. *Mundi huius ætatem ſupra ſex millia annorum, tanquam certam & immotam metam quam Deus mundo, ſapienti & inſcruſtabili conſilio determinavit; non excuſuram eſſe* &c. And what will becom of the Millenarie Sabbath of Reſt, if the fix thouſand Years whereon that depend's bee of no weightier conſideration?

*Cunmannus
Flussbachius.*

But to weaken or defend the Tradition, I have no ingagement upon mee. It yieldeth mee this Observation, That in the Opinion of those which held it, Our Saviour was to com in the Flesh in the sixth Millenarie of the World.

But by the Hebrew Account, the Messiah was to come long before, as the Angel *Gabriel* prophesied in the seven-
tie Weeks determined upon that People.

It amounted therefore to this. That either the Tradition must com down to the Text, or the Text made to com up to that.

In the Arabick Catena, and there onely, I finde the Imputation laied upon the Original **فان اليوم فغلب**
ض اعها وعلما بان سنك السنك سوما
كفدا طهرا اطسبخ اي ميل وتم نتم
كتيوم عت حري الكسيد اطسبح that

that is, That the Jews cut off from the Ages of the World 3600 Years, so conceal the Epiphanie of Christ, that their Books might not convince them of the contrarie, &c. *Caten. Arab. C. 19.*

I begin to think how readily *Morinus*, and others of the Romish Partie will resent this Testimonie. Learned Men, I confesse, but of a strange brow, to pretend to the world, *Chronologiam juxta Lxx Interpretum numeros subduciā, Antiquis Hebræorum codicibus videri conformem*, That the Chronologie computed according to the Numbers in the Septuagint, probably differeth not from the Antient Hebrew Coppies.

But for the Sinceritie of the Hebrew Text, the Foundation of God and man standeth sure. And for that of *Julius Africanus*) the onely thing which hath been urged to purpose in this Cause) it shall bee unexpectedly answered. *Julius Africanus* saith, That the Jews μετὰ τὴν ἀληθῆς διὰ τὴν Μωσῆος πνεύματι διδασχθῆτες, ἐκτετὶ ἐβegan ἰσοειῶν ἀριθμὸν ἔτη &c. themselves delivered this Computation of years taught by the Spirit of God in Moses, and out of the Hebrew Histories, &c. Not meaning, as *Morinus* would have him, that the Greek account was drawn from the Antient Originals of Moses, but as *Joannes Antiochenus*; ὡς καὶ τὸν ἀνθρώπον τῇ ἐκτῇ ἡμέρᾳ ἐπλασεν ὁ Θεός, ὡς Μωσῆς ἐξέθετο, συνδξας ἐν τοῖς ἑκατομυριασιν αὐτῷ καὶ ἑξῆς. Καὶ ἔστιν ἡ μία ἡμέρα κυεῖς ὡσεὶ χίλια ἔτη, &c. ἔτω καὶ τῇ ἐκτῇ ἡμέρᾳ τῆς χιλιάδος ὅτι τῆς γῆς ἐπ' αὐτῇ ὁ δεσπότης ἡμῶν Ἰησοῦς, &c. For like as God made Man in the sixth daie, as Moses expoundeth, (who also hath it in his writings) That one daie of the Lord is as a thousand years &c.) So in the sixth Millenarie daie, our Lord Jesus appeared.

*Psal. 90. O-
rat. Mos.
&c.*

And this was all Moses had to do with it.

That the things was don by the Jews, I denie not; but, by those, I mean the Hellenists. And I take upon mee, that the Corruption proceeded not by subduction from the Hebrew, but the accession to the Greek Scripture, and that it was don hard by the times of the Translation, and to no other end then to what I pretended: which was to make the Accounts fall even with their Tradition of the Messias coming in the sixth Millenarie of the world, as it falleth out

out by the Epilogisms of *Demetrius*, cited by *Alexander Cornelius*; *Eupolemon*, cited by *Clemens Alexandrinus*; *Timotheus* and others, cited by *Joannes Antiochenus*; differing from the rest, ἐν ᾧ πρὸς αὐτοὺς ἔτι συμφωνοῦν Ἰωάννης βαπτιστὴς τὸν κύριον. &c. But all agree in this, that our Saviour came in the sixth Chiliad.

(The distinctest Enumeration of this Account is that of *Theophil. Antioch.* before the Insertion of the *Caïnan* δὲ τῆς Θ.

Ἀδὰμ, ἕως ὃ ἐτέκνωσεν, ἔζησαν ἔτη τλ. υἱὸς δὲ τῆς Σὴθ, ἔτη σε' υἱὸς δὲ τῆς Ἐνὸς, ἔτη ρζ'. υἱὸς τῆς Καϊνάν, ἔτη ρθ' υἱὸς δὲ τῆς Μαλακίηλ, ἔτη ρξε'. υἱὸς δὲ τῆς Ιάρεθ, ἔτη ρξβ'. υἱὸς δὲ τῆς Μα-δεσάλα, ἔτη ρπζ'. υἱὸς δὲ τῆς Λαμέχ ρπθ'. &c. That is,

Adam was 330

Years old

Seth 205

Enos 190

Caïnan 170

Malaleël 165

Jared 162

Enoch 165

Methusala 187

Lamec 188

Noah 500

Sem 100

Arphaxad 135

Sala 130

Eber 134

Phalec 130

when hee begat

Seth

Enos

Caïnan

Malaleël

Jared

Enoch

Methusala

Lamech

Noah

Sem

Arphaxad

Sala

Eber

Phalec

Agam.

By this Account there passed from the Beginning of the World to the 600 Year of Noah's life 2362 Years; from thence to the 130 Year of Phalec 529, which added to the former Summ, maketh up from the beginning of the World to the same time 2891 Years. Ἀπὸ δὲ τοῦ κατακλυσμοῦ, &c. as the same Period of *Theophilus*. From the Flood to the time at which *Abraham* our forefather begat *Isaac*, 1036 Years; from *Isaac* the son of *Abraham* to the Sojournings of the People with *Moses* in the Wilderness 660 Years: from the death of *Moses* to the death of *David* the Patriarch 498

N

Years:

Years; from thence to the Captivitie in *Babylon* 518 Years; from the begining of *Cyrus* to the end of *Aurelius* versus 744. Years: that is from the Flood to the death of *Aurelius* 3456 Years; to which if wee add the 2362 Years from the Creation to the Flood, the Total is 5818 Years, Substracting from thence 192 Years, from the 42 of *Augustus* to the death of *Aurelius*, our Saviour cometh into the World in the 626 Year of the sixth Millenarie.

But the Tradition as otherwise delivered will have it so, That our Saviour must com precisely at the sixth hour of the sixth daie, or verie middle of the sixth Millenarie. So the Arabick Catena

Cat. Arab.
Ms. in Arch.
Bib. Bod.

السبعة اطمس الا اطمس سبع ابقاص لدم
حسي ما اوعيت قلبا ومع الي حسي

ايام ونعي لحي لبيك واجلصك that is, The Lord Christ was to bee manifested after the end of 5500 Years for the Redemption of Adam, as bee promised, saying unto him. The sixth daie at noon I will com unto thee, and redeem thee. Caten. Arab. ubi Suprà.

And therefore *Eustatbius Antiochenus* observeth, That Christ was Crucified the sixth Hour of the sixth Daie, τὸ λόγος συμβαίνει τῆς ἑκτῆς ὥρας τὸ ἡμῖν, to intimate the middle of the sixth Millenarie.

The form of the Period (as it standeth to this Alteration) is drawn up by the Patriarch *Nicephorus*, in his Chronicon: Συμβολαὶ τὰ ἐτη ἕως, &c. And the ἡμέτεροι are 5500.

So *Joannes Antiochenus*, *Eusebius*, the *Ethiopian* Calendar, &c.

But also the Tradition especially required, that the 6000 Years should bee equally divided by the times of *Phalec*, Φαλέκ ὁ Ἐβραῖος μετρήσας λίγιστον, &c. saith *Eustatbius Antiochenus*. *Phalec* in the Hebrew signifieth Division; and the time of the World's duration, was divided by his daies into ἰσαίτια διχίλια. And *Joannes Antiochenus*, ἐκ τῆς ἀπὸ Ἀδάμ, ἕως τοῦ Φαλέκ, ἐτη γ' κατὰ τὴν παραίτησιν. From Adam

Joan. Antio.
Ms. Lib. 2.

to Phalec 3000 Years according to the Prophecie. So Cedren. p.12. Suidas in Phalec, and Hesychius in the Questions of Anastasius.

To reconcile the Numbers to this, it was proceeded after this manner.

By the Period of *Theophilus*, The interval from *Adam* to *Phalec* was 2891 Years: To this 110 Years were to bee added. First therefore, and to make it look the more unlike a cheat, they cut off 20 Years from *Methusala's* summ; and whereas *Theophilus* had reckoned him at 187, they set him down 167; as in som Copies it still standeth. Then it was from *Adam* to *Phalec* 2871 Years. This don, they insert a new *Cainan*, assigning Him 130 Years, which, added to the former summ, precisely maketh up 3001 Years from *Adam* to the 130 Year of *Phalec*. And therefore *Cainan* was not taken into the Seventie, out of *S. Luke* as the learned *Grotius* prejudged, but contrarily: which how likely it might bee don by such in whose opinion this Translation stood upon the same terms as *S. Luke's* Original, is not hard to bee believed.

And yet the Arabick *Catena* can tell you the verie daie of this *Cainans* death

وفاة فليمان يوم
احادى عشر من شهر ربيع
ثالث من سنة الف و
مئتين و ثمان

لم يعين يعصا that is, And *Cainan* died upon Fridaie the thirteenth of Elul, and his Sons embalmed him, and buried him, and lamented over him 40 daies. *Caten. Arab. C. 32.*

And they make him the Patriarch of a Nation, but agree not. *Eustathius Antiochenus*. *Kaivav av' e' Soglodravoi*, of the Sogdians. *Eusebius*, *Kaivav av' e' Taspovoi*, of the Gaspheians. *Fasti Siculi*, *Kaivav av' e' Saqvalai*, of the Sarmatians.

Cedren saith, *Διοδωρον Kaivav ev' to' ardia, euge twi yeghli Frydrlav*, &c. That hee read the Giants Books to the men of his Time, which hee found by chance as hee was walking in the Fields.

In *Eustathius Antiochenus*, Hee is the Inventor of Augurie

and Astronomie. Ἀπὸ τούτου ἡ Ἀστρονομία καὶ διανισμός ἐπενο-
ήθη.

Anonym.
Chron. Ms. in Glycas, and Georgius Syncellus talk as if hee had continued
Arch. Baroc. the Tables of Seth. And so I finde it in a Manuscript Chro-
Bib. Bod. nicle. Μὲν δὲ τὸν κατὰ κλυσιμὸν Καϊνὰν, ὁ υἱὸς Ἀρφαξάδ, σω-
των τῶν ὀνομασίαν τοῦ ἀσέρον ἐν πλακὶ λίθινῃ γεγεμυμένων. That
after the Flood, Cainan the Son of Arphaxad wrote Astronomie,
having found the doctrine of the Stars written by Seth and his
Sons in Tables of Stone.

But none of all this is due to Cāinan the son of Arphaxad,
but to Cāinan the son of Enos, as I shall make to appear by as
found a Tradition as these, written back to Aristotle out of
India from Alexander the Great.

When I came (saith the King) into the Land of Pharsaia-
con, &c. The Natives said unto mee, ראה כי בחור זה
האי קבר מלך קדמון ושמו קינן בן אנש שהיה קיום
עם. העולם. Lo here in this Isle
Tradition the Sepulcre of an antient King, whose name was Cāinan the son
of Enos, who reigned over the whole World before the Flood. Hee
was a wise man, and indued with all kinds of knowledg, and had
power given him against the Spirits, Divels, and destroying An-
gels. This Man by his wisdom foresaw that the blessed God would
bring a Flood upon the Earth, the prophecie whereof hee wrote in
Tables of Stone, which here wee have; and the writing is He-
brew, &c.

This is the right owner of those parts and Inventions:
That other Cāinan was a man of the Chiliaists making, one
with whom things stood all otherwise then with Mel-
chisedec.

This man had neither begining of daies, or end of life,
but in the Genealogies.

F I N I S.

Episcopus Puerorum,
IN DIE
INNOCENTIUM.

O R,

*A Discoverie of an Antient Custom in the Church
of Sarum, making an Anniversarie Bishop
among the Choristers.*



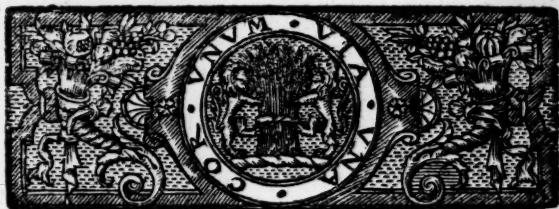
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Episcopus Puerorum,
IN DIE
INNOCENTIIUM.

O R,

*A Discoverie of an Antient Custom in the Church
of Sarum, making an Anniversarie Bishop
among the Choristers.*



IN the Cathedral of *Sarum* there lieth a Monument in stone, of a little Boie habited all in Episcopall Robes, a Miter upon his head, a Crosier in his hand, and the rest accordingly.

The Monument laie long Buried: it self under the Seats near the Pulpit, at the removal whereof, it was of late years discovered, and translated from thence to the North part of the *Nave*, where it now lyeth betwixt the Pillars, covered over with a Box of Wood, not without a general imputation of Raritie and Reverence, it seeming almost impossible

impossible to everie one, that either a *Bishop* could bee so small in *Person*, or a *Childe* so great in *Clothes*.

Having consulted with the most likelie men I knew (whereabouts I then was) to what Moment of Antiquitie this could refer, the Answer still was, that They could not tell, and from one too from whom it seldom used to bee so, the late Learned Bishop *Mountague*, who also earnestly appointed mee to make further enquirie after the thing, not doubting but that there would bee something in the matter at least of curious, if not substantial observation.

Returning therefore from thence, By *Salisburie* I obtained a perusal of the Old *Statutes* of that Church, intending afterwards to have looked over the *Leiger Books*. But finding in the *Statutes* a Title, *De Episcopo Choristarum*, concerning the Chorister Bishop. I began to think my business was well nigh don already. And indeed a Circumstance of the Chapter directed mee to their Processional, and so I came to perceiv that the meaning of the Monument was thus.

M A T H. II. XVI.

Then Herod when hee saw that hee was mocked of the Wisemen was exceeding wroth, and sent forth and slew all the Children that were in Bethlehem and in all the Coasts from two years old and under, according to the time, &c.

The Monument is altogether concerned in the memorie of this *Massacre*. First therefore a little shall bee said of That, and then something of the daie it self.

Here not to give *Herod* so manie ill words neither as som do, and yet as an aggravation of the foulness of this murder, and by the insolence of the Martyrdom, to excuse the Holiedaie, it will bee at least to som purpose to observ a little of the Antient Reverence and Holiness of Children.

The

The Title of the Daie remembreth them by a full and proper expression of Innocencie. 'Twas impossible to Christen the Feast more incomparably. The word *Innocencie* is of a vast reputation, and yet dare's not signifie anie thing here below but the State of the first Man, and that of Children, and therefore thus far suffer them to com to you, and forbid them not

Hee must needs have little of a Man, nothing at all of God in Him, that could break into a Circle of such harmles and undefended *Simplicitie*.

The Jews themselves thought nothing fit to bee a murderer of this kinde, but a Divil; and a Shee-one too: that the fearfulness of the Sex might dispose to more unrulie and more barbarous resolutions of Inhumanitie.

This Shee-Divil they call by the Name of *Lilith*. It is taken from the Night, for so the word signifieth first. And it will bee something to you when you remember your self of that ordinarie superstition of the old wives, who dare not intrust a Childe in a Cradle by it self alone without a candle. You must not think those people know what they do, and yet you may perceiv their sillie waies to derive from an Original much better, and more considerable then can bee guessed at from their prone and uninstructed waie of performance.

That which wee read, *Job 1. 15. And the Sabeans fell upon them, &c.* The Hebrew is, *And Seba came.* ('tis a hard Book that.) The Syriack Translation is, *Et irruerunt Latrones.* And the Arabs or theevs came in upon them. But the *Chaldee* rendreth *לילית מלכת זמרגוד* That *Lilith* the Queen of *Smargad* came, &c. And *Elias* in his *Methurgeman* saith, that *זוהי שם מדינת שבא נקרא בלשונם זמרגוד* This was a Citie of the *Sabeans* called in their Language by the name of *Smargad*. And that this *Lilith* was *שם שדה הקורגות* *Glossa Talmud in Nidda fol. 24.b.* a kinde of *shee-Divil* which killed Children. The * *Gloss* to *Nidda* saith so too, and describeth her to have wings and an humane Face: You may hear more of this Fairie Queen; if you can meet with that Edition of *Ben Sira*, which was Printed by the Jews at *Constantinople*,
O with

with the Books of *Tobit*, the Book of *Zorobabel*, &c.

By this discours how slight soever it may seem to bee, I shall bee able to attain my serious end. For, for this reason, as especially as anie other, the Hebrew women as **livelie* as they were wont to bee, yet now in dread of this *Hobgobling*, solemnly observ this custom (enchantment you may call it) at this verie daie.

* Exod. 1.
19.

When the great belli'd woman's time is com, the Father of the Familie, or for want of him, som holie man or other (for this is required too) is desired to com to the Room where the woman is to lie in; and then, and there hee is to draw a Circle upon the severall walls of that Place, and upon the doors, both within and without, and moreover also about the Bed, &c. And hee is to inscribe these words, *אדם חוה חוט לי לית* *Adam Chavah Chuts Li-lith.* that is, *Adam. Eve. Cut Lilith.* And so the Childe is thought to bee sufficiently defended.

The Heathen Stories of their *Strix*, as our own later ones of the *Lamie* (they are the same) I let pass. Onely I staie to wonder, that it should bee their black business to kill Children, seeing that the principal preparations whereby they Exercise, are made either of the Skin or Flesh of a Childe. Of the skin they make their Virgin Parchment, a thing of great importance, as to them, and in which all their Spels and Charms are to bee written. Of the Flesh decocted to a Jellie, they make their Unguents, with which they do things of so rare and unreasonable consequence. This practise of theirs as maliciously bad as it is; yet more and more confesseth to my purpose, the secret strength of Innocencie, and sanctitie of Children.

Therefore by the greatest right of Nature, these Infants ought to have been proof against the most barbarous and unhappie hand.

But you will marvel the less (and the more too) when this is added to it, That *Herod's* own Son was one of the Companie.

The Scripture indeed maketh not this mention, but yet you have it from a verie good hand: *Cum audivisset Augustus inter*

inter pueros quos in Syria Herodes Rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse quam filium. When Augustus Cesar (saith Macrobius) had heard that Herod the King of the Jews his own son was one of those Children, which from two years old and under were commanded by him to be slain in Syria, hee said, 'Twere better to be Herod's Hog then his son. *Sextus Senenſ. Biblio- thec. Sancta Lib. 70.*

Sixtus Senensis quoteth this Answer of Augustus out of *Dion Cassius* his Romane Historie, in the life of this Emperor, but I do not finde it there.

The same Autor quoteth this passage out of *Philo Judeus* his Chronographie. Herodes Ascalonita anno trigesimo principatus sui tyrannici Sanedrim ex domo David delevit, & Annaleum quendam, atque alios Sanedrim ex profelytis suffecit qui nimidium videbantur in Lege eruditi, tum & Salomen sororem suam, & virum ejus de tribu Juda, itemque proprium filium, quem ex uxore ejusdem suscepit, interfecit, quod diceretur jam in lege promissus Christus natus. Onely the last words are to the purpose, itemq; proprium filium, &c. That Herod killed his own son too, because it was reported that Christ, who was promised in the Law, was now born.

If this were the reason, it seemeth a little to reflect upon the matter of the Innocents.

But indeed if the Storie had been fully and expressly set down, it must have gon for nothing. For this is but that *Philo*, which with others of the like pretended Autoritie, (*Berosus, Metasthenes &c.*) *Amius* the Monk hath solately obruded to this world. But the impudent forgeries of this fellow, the learned *Joseph Scaliger, Sethus Calvisius, &c.* have verie quickly and sufficiently chastised.

And yet this ignorant Man is as reverently quoted by *Rabbi Azarias* in his *Meor Enaim*, as if hee had written the *Wisdom of Salomon*. *Meor Enaim fol. 89. &c.*

But the strangest thing indeed is, that *Josephus* himself should take no notice of this matter, not onely not of the saying of *Augustus*, but nothing neither of the killing of the children, a Passage verie unexpectedly omitted by so great

great a Courtier and so good an Historian, especially one that spared not to set forth the rest of *Herod's* indignities to the full.

It is enough to draw some doubt upon the Tradition of *Macrobius*. *Joseph Scaliger* believeth it all; but yet his wonder is, that *Augustus* should make such a return upon *Herod*, seeing that hee himself did the Murther, not onely upon this, but upon all the three sons. I do not perceiv that the Learned Man hath caus'd enough. *Herod* did but cast the envious part upon the Emperor (and officiously too) but left the main and principal guilt upon his own head, and therefore nevertheless, to all this the Emperor might verie fitly retort, as hee did, That it were better to bee *Herod's* Hog then his Son.

But what son of *Herod's* could this bee? It must bee *Antipater*; or it must bee none. But *Antipater* was more a man then to bee reckoned among the children of two years old and under. And moreover then that, *Antipater* was not at *Beblehem*, nor thereabouts at that time.

I know not upon what terms to make this hold, unless it may bee thus.

Herod had obtained of *Augustus* the killing of two sons already, and now solicited for the third. It was presently upon the killing of the Infants that *Herod's* Messengers came to *Rome* with the Accusations of his son *Antipater*, and so both the Passages came to the Emperors ear at the same time, and this later, for the nearness was misreckoned into the bargain.

There is another Circumstance or two, which make the Murther so much the more concerning.

One is,

(You must not take it for a thing don: but therefore the of of the expression is the greater.)

Now the Dead did burie the Dead. This blood cried so loud, that *Rachel* heard it in the Grave, and rose to execute the Funerals.

Jer. 31. 15. In Rama was there a voice heard, Lamentation and weeping;
Mat. 2. 18. and great mourning, *Rachel* weeping for her children, and would not bee comforted, because they were not, But

But why *Rachel*? And why should this voice bee heard in *Rama*?

Note here the Situation of *Rachel's Tomb*, out of the Arabick Nubian Geographer.

At verò Bethlehem, Locus videlicet ille in quo natus est Christus, distat ab Hierosolymis sex millibus passuum, & è media via ista habetur Sepulcrum Rachel, matris Joseph & Benjamin filiorum Jacob, Quibus salus. Huic Sepulcro duodecim sunt Lapides impositi, impendèntque testudo lapidea concamerata, &c. So the Maronites in their Translation. *Geograph. Arab. Nubi- ens. Clim. 3. Part. 5. p. 115.*

Bethlehem, to wit the Place where Christ was born, is distant from *Jerusalem* six miles; and in the middle-waie there standeth the Sepulchre of *Rachel* the Mother of *Joseph* and *Benjamin*, the sons of *Jacob*; upon whom bee health. The Sepulchre is erected of twelve stones, and an Arch of Stone above, &c.

So the Geographer.

This was in the Tribe of *Juda*, but confining upon that of *Benjamin*, where *Rama* was. *רחל*, *Rachel*, in the Oriental Languages, signifieth a Sheep or Lamb, And so an Innocent was verie fitly call'd up to mourn over these Infants, who died in the Cause of the Lamb of God.

And the voice of this Lamentation was heard in *Rama*, becaus *Rama* was in the Tribe of *Benjamin*.

Benjamin was that Son of whom *Rachel* died in child-bed, and though his Father gave him this Name, yet his Mother would have had him called *Ben-oni*, or the Son of Sorrow.

The next is,

§ That though otherwise there is a large Enditement of Inhumanities against this Tyrant, yet his miserable and uncommon death is rather imputed to the shedding of this (though much of the rest was his own) Blood.

That this world, and hee parted by an unusual course of Mortalitie, and by the judgment of God too, (at least in common reputation) *Josephus* is clear.

Severe execution beeing don upon the two Sophisters and their Scholars for pulling down the Golden Eagle, which (to acknowledg the *Romane Empire*) *Herod* had

set up upon the greatest gate of the Temple, ἔνθεν αὐτοῦ τὸ σῶμα πᾶν ἡ νόσος διαλαβύσα, ποικίλοις πάθεσι διεμερίζετο, πύρε-
τος μὲν γὰρ ἦν, καὶ λάβρος, κνησμὸς δὲ ἀφόρητος τῆς ὀμφανείας ἄτης,
καὶ κόλιν σπινθερεῖς ἀλγυδιόεντες, περὶ τε τοῦ πόδα ἀσπερ ὑδρωπιδῶν-
τος εἰδήματα, τὰ τε ὕβριν φλεγμονή, καὶ δι' αἰδοῖς σπινθερῶν σκώ-
ληκας θυνῶσα, ὥς τε τούτοις, ὀρθόπνοια, καὶ δύσπνοια, καὶ πᾶσαι αἱ
ἀνῶν τοῦ μελῶν, ὡς τε τοῦ ἐπιδεδύοντος πινυλὲ ἐν τοῖς σφοδρῶν τὰ
νοσήματα λίγην. that is, Henceforth hee was taken with a disease,
which seising upon the whole state and habit of his bodie, tormented
him exceeding severally. A Fever hee had, but not of anie acute
kinde: an unsufferable Prurigo over all his bodie, with continual
tortures of the Colon. By the Tumors about his feet you would judge
him to be Hydrotical, To this a strange inflammation of the lower
Bellie, and such a putrefaction of the Genitals as bred Worms; more-
over then this, a shortness and difficultie of Breathing, with a Con-
vulsion of all the Parts. This moved those of that time who pre-
tended to know the minde of God, to give out that these diseases
were inflicted upon Herod for his murther of the Sophisters, &c.

Josephus hath a fuller Tradition of this Event, C. 8. of
the 17. Book of his Antiquities. And if you consider the
common Translations of both, you will finde it fit that
this other should be set down here too. The matter will
not onely be to turn the Greek, but (if it may be) to
render it so, that especially the words may signifie a distinct
and Artificial description of Herod's disease, as Josephus
mean't, and indeed exprest it like himself.

I do not threaten here to do verie much neither: This I am
sure of; The Translators understood the matter but meanly,
(and yet one of them was a Physician too). I will do what
I can, towards that I pretend to, and leav what is like enough
to be wanting to those, whom it may more properly
concern.

Josephus his other words are these:

Ἡρώδης δὲ μελόντας ἡ νόσος ἐνὸς ἑκάστου, δίκην ὅν περνομή-
σων ἐκπερπατῶντος τὸ θεῖον. Πῦρ μὲν γὰρ μαλακὸν ἦν, καὶ πολλὰ
ὑποσημαίνον τοῖς ἐκπερπατῶντος, τὴν φλόγαν, ὁπόσω τοῖς ἐνέ-
σσοις τὴν κάκωσιν, ἐπιδυμία δὲ δεινὴ τὸ δέχεσθαι τὴν ἀπ' αὐ-
τοῦ, καὶ γὰρ ἡ μὴ ἐξ ὑπερυγνῆ. Καὶ ἔλκωσιν τὰντο ἐνέβραν, καὶ μα-
λιστα

λίστα τῶ κάλκθ δεινὰ ἀλγυδόνες, καὶ φλέγμα ὑγρὸν ἐπὶ τοῦ πόδας,
καὶ διαυγές. Παρεπλησία ἦ, καὶ ἐπὶ τὸ ἦν κάπνισμα καὶ. καὶ μὲν
καὶ τῶ αἰσίου σήψις σάλευκας ἐμποιῶσα, πόνειμαλός τε ὀρδία ἐνίσαις,
καὶ αὐτὴ λίαν ἀνδρὶς, ἀχθηδόνις τε τῆς * ὑποφρεῖς, καὶ πρὸ πυκνῶ τῶ
ἀσθμαλῖθ, ἐπασμῶθ τε ἐπὶ πᾶν καὶ μέρθ ἰχθυὶ ἐχ' ὑπομονητῶ
πρὸς ἰδέωθ. Ἐλέγχιθ ἦν ὑπὸ τῶ δεινῶν, καὶ οἱς ταῦτα πρὸς
απορδέγνισθαι σοφία πρὸς κείναις, ποινῶ τῶ πολλῶ δυνάμεις ταύτῃς ὁ
Θεὸς εἰς πρὸς αἰδῶσαι πρὸς τῶ βασιλείῃς.

But the disease of Herod grew yet more bitterly violent, God exalting this judgment of his enormities upon him. Hee had a Gentle Fever, that is, not expressing it self so much to the outward touch and feeling, as more grievously burning him within: a strange appetite, and desire still to take something in; but nothing would staie with him, An Ulcer of the Entrails with hard consti-
cations, especially of the Cholick Gut. A Phlegmatick Humor appeared about his feet, and Shining too; More then this, the disease had got about the lower Bellie, and more then that, there was a putrefaction of his Genitals, and it bred worms. An Orthopnoea, or shortness of breath, and that also verie unpleasant. A troublesome flux of Rheum, which caused a perpetuall Asthma: And the Patient not having strength to resist these things, there followed a convulsion of all the parts. It was said therefore by the Divines of that time, and those which it then stood upon, to give holie judgment of these things, that the hand of God was upon the King, to punish him for his so often repeted horrible offenses.

Here I must tell you though, that I do not see anie such extraordinarie moment or manner of Fatalitie in this dissolution.

The disease indeed was especially complicate of a dropsie and dysenterie. The Orthopnoea, Dyspnoea, Spasmes, &c. may and the Fever it self too for ought I know, were but accidents of one or both.

The Dysenterie (ῥέσθ χαλεπὴ καὶ ἐμπνέουσα) was (and the worst therefore) especially in the Κῶλον. The Dropsie was of that kinde which from the fashion of the Inflammation, is called Ascites. ἦν, or ἦσιον signifieth (as Galen saith) to Hippocrates, τὸ κατω χρεῖον τῆς γαστρεῖς δυν ἐπὶ με-
ταξύ τῶ αἰσίου, καὶ τῶ ἐμφαλῶ. the lower region of the Bellie com-
prehended.

Hippoc. de
visceribus
lib. 3.
sect. 4.

prehended between the Navel and the Genitals. There the Inflammation was, and it was *δυσγία*, as the Tradition saith, Therefore the Dropsie was of that kinde which I said, and of a malignant State.

There is nothing make's the matter look so like a Judgment, as the *σηπεδών τῷ αἰδοίῳ, σκώληκας ἑλκύνουσα*. But this Putrefaction of the Genitals might verie possibly bee an Accident of the Dropsie, this kinde especially. If it were not; it might bee otherwise Natural enough, and you may hear of it in *Hippocrates*, and in the verie same words used by *Josephus* here. *Καὶ σηπεδόνες ἦν αἰδοίων. Aphorif. Lib. 3. §. 7. Aph. 21.*

*Chronicon.
Alexand. p.
488.*

And yet you shall see how this Tradition hath improved it self under the Christian's hands, *Ἡρώδης ὁ δειλὸς παθεὶς σκώληκας δὲ ἐκβεβήκας ἐπὶ σάμαλῳ, καὶ σαρκὶς ἐλκὺ κατέσφραξε τὸν βίον, ποινὴν δικαίαν τίσας ἐνδ' ὧν ἀμφὶ Βηθλεὲμ ἀνέλε παδία τῷ σὼλῳ ἡμεῖς ἔνκα.* that is, *And Herod beeing struck with a grievous dropsie, the whole state of his Bodie corrupted, and the Worms crawl'd out. Thus hee departed this life, receiving a just vengeance of that murther, which hee committed upon the Children in Betlehem for our Saviour's sake.*

Cedren hath it out of another Autor, that this *Herod* was famously known by the Name of *Παιδοκτόνῳ*. The Child-slaier. *Herod* might bee so called for the killing of his own sons.

But I wonder where the Autor had this.

Indeed *Eusebius* himself hath said more then com's to his share, as to this matter. Even hee also accuseth *Herod* of this horrible disease, and chargeth it upon the murther of the Children, but (which was the Sleepinefs of the Forgerie) hee quoteth *Josephus* for it too.

Our own *Elfrick* the Abbot as unadvisedly, who having told the Storie, closeth it up with this rash doom upon *Herod* *ἦρε ὑπελά cining, and the wicked King died Miserably.* *Photius* hath delivered it more expresly bad, and to no sens of Traditional belief. I know there is a kinde of well meaning in these devout Lies; but no more acceptable to him whom it seemeth to concern, then the cutting off of a Dog's neck. The Christian interest is more absolute and suffici-

ent

ent of it self then to need a superogation of this kinde.

The simplicitie of *Joannes Antiochenus* is more usefull here then the Judgment of *Eusebius*. Hee telleth the Historie of the Children out of the Scripture it self, and then maketh this end of *Herod's* matters, out of *Clemens the Chronographer*. Καὶ ἀποθνήσκει εὐθὺς ὁ Ἡρώδης πᾶσι δυνάτω; σκωληκώβε-
ται ἐν ὧν, καὶ ἀποθνήσκει that is, And immediately *Herod* beeing taken with an incurable disease, was eaten up of worms and so died. *Joan. Antiochen. Melala Chronog. Lib. 10. Ms. in Arch. Baroccian. Biblioth. Bodleiana.*

But this *Herod the Great*, was not eaten up of Worms neither; There's a difference betwixt σκωληκώβεαι, or σκωληκώβηται, and σκωληκώβεαι. This indeed was the disease of which the other *Herod* died. *Antiochus* died so too: and both by the plain and visible judgment of God, the which, where it is not verie notably and convincingly revealed, it were good to make as little use of our own Augurie as wee can.

Act. 12.
2 Macab. 9.

In the other *Herod's* case, *S. Luke* saith that an Angel struck him. This Angel in *Iosephus*, is but an Owl, βεβανὰ τὸν ὄψελον: and a German Soothsayer had told the King as much before. *Antiquit. Lib. 18. C. 8.* But of this in a more proper place.

But if *Herod the Great* had been σκωληκώβεαι, or eaten up of Worms, and by the judgment of God too: is it to bee thought that this judgment looked a-squint upon all the rest of this Kings enormities, and cast a full cie onely upon the Massacre of the Children?

This is but to deliver up *Herod* to Satan here, that his soul might bee saved in the daie of the Lord. Would you have such a man thus taken from the evil to com? Rather then so, if you would have a damnation upon *Herod* that sleepeth not, let him have his portion in this life. Let him die the death of the Righteous, and let his last end bee like his.

Though hee may seem to you to bee never so much pluck'd off from God's right hand, yet you do not see that this man was written Childless: though hee had drank so deep of the Blood of Innocents, Still there was one left, and one of his own Race too, to sit upon the Throne of *Jurie*.

you are not to reckon of these things according to your own angrie waie of vengeance. The right *profligati homines*, and those that are notoriously engaged, especially in interested impieties, are most usually condemned to prosper here, that they may bee the more secretly and justly reserved to the blackness, and darkness of their own other World.

But if you will now, *Herod* shall bee left in the verie same case that you would have him.

Let it bee so, that hee was judged here, that hee might not bee condemned hereafter; or, let both bee true, ('tis so sometimes) Then I believ with you that the doom did as principally, and immediately reflect upon this Murder of the Innocents, as upon anie of all the rest.

There is an aggravation in the Number too; at least if the account bee honestly given up to our hands.

Menolog. *ὅτι ὁ ἀριθμὸς τετρακίδες εἰς.* That it was no less then fourteen
Decemb. 29.
Antholog. f. thousand.
132. a.

The Æthiopick Church reckoneth of as manie in their Missal Memorials.

I know not what to saie to this, but if it beee so, then *Tbou Betleëm Ephratah* ar't not so little among the Thousands of *Juda, Mich. 5. 2.*

It will not bee much beside the matter, if here I remember you of this Storie.

The Town of *Hamel* in the Dutchie of *Brunswick* was exceedingly pestered with Rats. There happened to com to Town a Rogue Fidler, who undertook presently to quit the Place of all the Vermin, upon condition to receiv such a summ of monie for his pains. The Burgers agreed. The Fidler betook him to his Pipe, at the sound whereof the Rats came all forth, and followed the fellow quite through the Town to the River *Weser*, where they were all drown'd. The Piper (the *Pid'e Piper* they call'd him) came to demand his monie: but the summ was now thought to bee too much, especially the thing beeing don so easily too, and so unexpectedly: yet they allotted him a good sufficient reward; but the fellow would have his bargain, all or none;

none; or els hee would com by it as hee could: They bid him take his Courf. The fellow fet his Pipe to his mouth and to work again as before. And all the Children followed him out of the Town, to the vale of *Koppenburgh*, where the Mountain seemed to open and receiv in these little ones into a preposterous womb, and so closed up again. but certain it is, that it was never yet heard of where, or how that Earth delivered her self of these children again. The Number of the little ones was 130. And the thing was don in Sermon-time, upon the 26 of *June*, in the Year 1284. as *Sethus Calvisius* out of the Annals of the Place.

The special Reason why this Storie is here set down, is that which follow's. In the memorie of this disaster, The Men of *Hamel* date all their publick Matters especially, from this *Exodus*, or going forth of the Children, setting it down next to the Year of our Lord.

Ammianus Marcellinus telleth of two that suffered unjustly under the Tyrannie of *Valentinian*, *Quorum memoriam apud Mediolanum colentes, nunc usque Christiani locum ubi sepulti sunt, Ad Innocentes appellant.* whose memories the Christians at *Millan* do yet celebrate, And the Place where they lie buried is called, *The Innocents*. These two last digressions were not intended to bee mistaken, but by this uninterested disguise, the more to justifie the Celebrations of these our own Innocents indeed. The severall practices of whose Memories, I would have here taken as they are received, and they shall bee more justly then affectionately delivered.

Brocardus in his description of the Holie Land, pointeth you to the verie place where these Infants were slain. Item (saith hee) *ostenditur locus occisionis Innocentium puerorum.*

Adrichomius and others tell you of a Chappel there about *Bethlehem* dedicated to their memorie, and under that a Vault, in the which these little Bodies lie buried.

The description of this Vault you have in the *Viaggio da Venetia. Al Santo Sepolcro.* Verso l' oriente glie un'altra grotta, ouero caverna, giu bassa, & stretto, ordinata in modo d'una Croce. è qui furono sepolii gli santi Innocenti, &c. Ancora ne sepeliron una parte di ditti Innocenti fra *Bethlehem* & *Beitama*,

otto miglia, lequali sepulture se vedeno ancora hoggi di. that is, Eastward, there is another Grott, or Cavern lying low underneath, and the passage verie narrow, it is contrived into the fashion of a Crois, and here (som of) the Holie Innocents lie buried. Another part of them lie buried in the waie betwixt *Bethlehem* and *Bethanie*, for a matter of eight Miles distance: And their Sepulcres are to bee seen to this verie daie.

This is all the Local memorie of these Infants I met with. And 'tis more too then the good Arabick Nubian Geographer had heard off.

The Daie. 9. For their Anniverfarie Remembrances concern'd in time, I do not finde their Daie among the Antient Holie Ones.

There is a Greek Apostolical ('tis cal'd so) Institution of the Church Holiedaies. 'Tis true; They are but few there, Indeed they could not bee manie, as then. This bloodie seed of the Church was not yet so much cast upon the ground.

The Greek Enumeration acknowledgeth, and appointeth *S. Stephen's* Daie to bee kept Holie, but of the *Innocents* no mention there at all.

The Arabick Translation of this Constitution hath more Holiedaies then the Original, and the Hypapante for one.

And you are to rest (saie they في عيد الابيو بتي

الذي يهو دخول السيد المسيح
 فعيد انايوبونتي اذ هو دخول المسيح الى الهيكل
 upon the Festival (called) Aibubanti,
 and that is the entrance of the Lord Christ into the Temple. Con-
 stitut. Arab. Ms. fol. 67. a.

Codex Conci-
 lior. Arab.
 Joseph. A.
 gypt. Ms. in
 Archiv. Ro-
 an Bibl. Bod.

This Holiedaie is called in the Romane Church *Purifica-
 tio B. Mariae*. Wee call it so too: and from the Saxons, *Candlemas-Daie*; Here the Arabick Greek word *Aibubanti* (صا-
 بونتي) seemeth to betraie the trust of the Translator, and
 therefore though it fall not so directly within my business:
 yet it is not to bee let go.

It passeth unaccepted against, that this Holiedaie was first made at *Constantinople*, and no sooner then the times of *Justinian* the Emperor, if it should bee so. The Arabick Constitution doth not so providently begin with *Ego Petrus & Paulus*, &c. as the Greek; and then afterwards insert a Holiedaie of *Justinian's* making which was no less then 500 Years after.

But to make this up as well as I may.

It is certain that the Arabick Translator followed som other Greek Copie then that which is now most usually received.

It is certain also that this verie Holiedaie was verie antiently and immemorially observ'd in the *Æthiopick*, the *Coptick*, and the *Syriack* Churches, &c. and by the name of *ندخل الرب* or, *Ingressus Domini*, the entrance of the Lord into the Temple. So that for the Thing and Celebration it is absolutely old enough, if not Apostolically so; yet however (and which is the matter) much deeplier engaged in Antiquitie then the times of *Justinian*: But for the Greek word here in the Arabick disguis, it is not so readie to give a just account. (And yet if I should saie, that the Greek word were as antient as the thing, though not in use and solemnitie at *Constantinople*, till those verie times of *Justinian*. I know not what anie man could happily saie to the contrarie.

And so I have discharged the Translator as I could. But as to my own matters, It is to bee confessed here, that though the Arabick Constitution maketh more Holiedaies then the Greek, yet it maketh no reckoning of *Innocents* daie at all: neither indeed do I finde this Festival in anie of the Eastern Almanacks.

For however there bee Lessons appointed for this daie, set down at the end of som *Syriack* Translations (as well Manuscript as Printed) of the New Testament, yet the Holiedaie is not to bee found in the *Antiochian* Calendar.

And though the *Æthiopick* Church in the Celebration of their *Corban* or *Communion*, useth to make a verie solemn and devout Memorial of these *Innocents*, yet there is no Daie

assigned to them in the Calendar of that Church Neither was it to bee look't for. For the Coptick Almanack it self (which is known to prescribe to this other) hath it not neither.

Indeed, None of all these Calendars acknowledg more then seven or eight Holie-daies throughout the whole Year; that is, the *Annunciation*, the *Nativitie*, the *Epiphanie*, &c. *Præter hæc Festa celebranda, alia non invenio.* More then these I finde not, saith One, (and of the Romane interest too) It is his note to the Coptick Calendar : And the reason importeth alike for all the rest. 'Tis true. I can tell you of an Arabick Calendar of *Alkas* at the end of his Astronomical Tables, wherel I finde this Daie put down under the name and title of *قتلت اطفال* *Occisio puerorum*, or, The

Murder of the Infants. But I can perceiv too that this Calendar is not verie antient, as well by the Memorie of Saint *Chrysostom* there in these words *وقات يعذنا ف*

الذم نعي that is, *The death of John of the Golden mouth.* (as the Eastern Men use to call this Father, and hee is often so quoted in the Arabick Catena) : as also by an evident plainness of the Romane engagements there, not onely from the verie great number of Holiedaies, but of such too as expressly belong to the Relation, and the (late too) institution of that Church.

Here I do not mean to sit as Judge upon the Holiedaies, as concerning their *Number* or *Manner* of Celebration. I mean onely to speak to you a few words of peremptorie and indifferent Truth.

1. That in the most Primitive and Apostolical times, the Calendars yielded up but a very short, and onely principal account of Saints and Martyrs; yet (which is to bee noted by som bodie) The Nativitie of Christ is alwaies one, and one of the chiefest; and moreover then that, the Saturdaie and Sundaie (would you have mee call them both Sabbath daies, or which is worst, that which was the eighth, the seventh daie) were held in equal reverence of Keeping, and Observation.

2. That

2. That the Reason why so few Saints-daies were observed in and about the first Times, how substantial soever as for that present, and exigencie, yet draweth on no necessarie Example upon us, were it not that the Eastern Churches in a full Bodie, had left the matter to this Daie, at the verie same rate as they found it then, without making anie considerable addition to that small number, anie where, and in the most set and leading Places (as the Coptick, Antiochian Churches, &c. none at all.

3. That it is most likelie, that in the Times immediately succeeding to those which are granted for Primitive, the remembrance of Saints and Martyrs was practised but in gross, at the Solemn confessionarie Commemorations of all together, in the memorial part of their Communion, and this onely by a naked rehearal of their good Names (as at the first) without anie appointment of particular daies to this or that Saint. The flying tracks of these Commemorations, you may discover in our own latest reformed Liturgies, or if you would see it nearer to the Top of Time, then let your recourf bee to the Æthiopick Missal: you may see that in the *Bibliotheca Patrum*, or if you bee curious and would see it somewhat more Original, you may Read (that is this part of it) in the *Prodromus Coptus*. C. 2. *De Coptit. Moribus* p. 37. & 38.

4. Lastly. That the first assignment of these Remembrances in gross, to set, and single daies, and increased too to so notorious a Bulk, was verie probably the design of the Greek, but much more especially of the Latine Church, and for the most part not so antiently neither as to bee reflected upon, with anie commanding or convincing Reverence, nay nor don (when it was) to that just and clear purpose, as would bee wished for in this Case.

'Tis true, The blood of these Innocents was dear and pretious in the sight of God, and like that of all his Saints. The Daie of one's death is better then that of one's Birth, as by an excellent abuse of expression, the Church hath verie well rendred the Place, But do you think that a Report of this kind will make these bones fat? (*Pro. 15. 30.*) your selfs it may.

So Menfius
his Glosses
in Naldus

'Tis

'Tis true too, -that a good Name is better then pretious Ointment. (Ecl. 7. 1.) but do not you know, that these dead Flies, (with Reverence to your Saints bee it spoken) do make this Ointment (which in the right sens indeed would bee verie pretious) to have a stinking Savor?

Let mee tell you the Truth (though I do it with an unforward will) This is one of the Little Follies that will stick upon you, who otherwise might bee accounted to have been Men in Reputation for Wisdom, and Honor. Ecclesiastes 10. 1.

And now I think almost as much as could bee, hath been said against the daie of these innocents. And yet for all that it is certain that the Holiedaie is of verie old standing in both the Churches. And thus, and thus it was celebrated.

As nearer home, I shall begin with the Use of the Abbie of Oseney here at Oxford, (it was so, but the Maps will cheat you now (indeed they are cheated themselvs) tis *ubi Troja fuit.*)

By the use of this Church they were wont to bring out upon this daie, the Foot of a childe, prepared after their fashion, and put-upon with red and black Colours, as to signifye the dismal part of that daie. They put this up in a Chest in the Vestrie, readie to bee produced at the time, and to bee solemnly carried about the Church, to bee adored by the People.

My autoritie for this you have here set down, out of an old Ritual of that Place, and observed to mee by my verie good, and learned friend Gerard Langbain, Doctor of Divinitie, and Provost of Queen's College.

The Rubrick in the Ritual is, *Item notandum quod in die Innocentium, post Primam, preparetur Pes innocentis, viz. cum rubro auriculari, nigroque panno super auricularem posito, qui jacet in quadam cista in Revestuario, & postea in Karola deferatur, ut adoretur à populo.*

The Runick wooden Calendar useth to distinguish these Holidaies, not as wee, and other folk do, but by a prettie kinde of Hieroglyphical Memorie.

As instead of S. Gregorie's daie, they set you down in a Picture, a Schoolmaster holding a Rod and Ferula in his hands. It is becauf at that time (as beeing about the beginning of the Spring) they use to send their children first to School, *Aded superstitiosi sunt quidam, &c.* and som are so superstitiously given, as upon this night to have their children asked the question in their sleep, whether they have anie minde to book, or no; and if they saie, yes, they count it for a very good presage, *Sin tacuerint aut negent, stiva eos adjudicant*, but if the children answer nothing, or nothing to that purpose, they put them over to the Plough.

So for S. George's daie they picture a Hors; for S. John Baptist's, A Lamb; *ad agnum Dei, de quo vaticinatus est respicientes.*

For Simon and Jude's daie a Ship, becauf they were Fishers; and so (to com to the matter) for Innocents daie, the drawn sword of Herod. *Olaus Wormius, Fast. Danicor. Lib. 2. Cap. 19.*

It hath been a custome, and yet is elsewhere, to whip up the children upon Innocent's daie morning, that the memorie of this Murther might stick the closer, and in a moderate proportion to aſt over the crueltie again in kinde.

Lewis the eleventh was so sad and serious a remembrancer of this Martyrdom, that hee would not bee interrupted by anie affairs of State how important soever, in the Strictest Sanctification of their Daie. *Philip de Commynes.*

But the most commensurate Recollection of this daies business (did not the Superstitious part spoil the Decorum) is that, which wee are now about. A celebration of the daie, and the divinely parts of that, by a Service and Solemnitie of children.

The *Episcopus Choristarum* was a Chorister Bishop chosen by his fellow Children upon S. Nicholas daie. Upon this daie rather then anie other, becauf it is singularly noted of this Bishop (as S. Paul said of his *Timothe*) That hee had known the Scriptures of a Childe) and led a life *sanctissime ab ipsis incurabilis inchoatam*. The Reason is yet more properly and expressly set down in the English Festival.

It is sayed that his Fader hyght Epiphanius, and his Moder Ioanna, &c. And whan hee was born, &c. they made him Chri-
sten, and caled him Nycolas, that is a mannes name, but he kepeth
the name of the child, for he chose to kepe vertues, meknes, and
simplesnes, and without malice. also we rede while he lay in his
cradel, he fasted wednesday and friday: these dayes he would souke
but ones of the day and ther wyth held him plesed, thus he lyued all
his lyf in vertues with this childes name. And therefore chlldren
don him worship before all other Saints. &c. Lib. Festivals in die
S. Nicholas fol. 55.

From this daie till *Innocents* daie at night (it lasted longer
at the First) The *Episcopus Puerorum* was to bear the name,
and hold up the State of a Bishop, answerably habited with a
Croser, or Pastoral-staff in his hand, and a Miter upon his
head, and such an one too som had, as was *multis Episcoporum*
mitris sumtuosior, (saith one) verie much richer then
those of Bishops indeed.

The rest of his fellows from the same time beeing, were
to take upon them the Style and counterfait of Prebends,
yielding to their Bishop (or elf as if it were) no less then
Canonical obedience.

And look what service the verie Bishop himself with his
Dean and Prebends (had they been to officiate) was to have
performed, the Mass excepted, the verie same was don by
the Chorister Bishop, and his Canonis upon the Eve and the
Holidae.

By the Use of *Sarum* (for 'tis almost the onely place,
where I can hear anie thing of this, that of York in their
Proceffional seemeth to take no notice of it) upon the Eve
to *Innocents* Daie, The Chorister Bishop was to go in so-
lemn Proceffion with his fellows *ad altare Sanctæ Trinitatis*,
& *omnium Sanctorum* (as the Proceffional, or *ad altare Innocen-*
tium sive Sanctæ Trinitatis, as the Pie) in capis, & cereis ar-
dentibus in manibus, in their Copes, and burning Tapers in
their Hands, The Bishop begining, and the other Boies fol-
lowing. *Centum quadraginta quatuor. &c.* Then the Vers,
Hi emi sunt ex omnibus, &c. And this is sung by three of
the Boies.

Then

Then all the Boies sing the *Prosa Sedentem in superne majestatis arce, &c.* The Chorister Bishop in the mean time fumeth the Altar, first, and then the Image of the Holie Trinitie. Then the Bishop saith *modestâ voce*, the Vers *Lætamini*, and the Respond is, *Et Gloriamini, &c.* Then the Praier which wee yet retein.

Deus, cujus hodiernâ die præconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem tuam quam Lingua nostra loquitur, etiam moribus vita fateatur; Qui cum Patre & Spiritu Sancto, &c.

But the Rubrick to the Pie saith, *Sacerdos dicat*, Both the Praier, and the *Lætamini*, that is som Rubricks do, otherwise I take the Benediction to bee of more Priestlie consequence, then the *Oremus, &c.* which yet was solemnly performed by the Chorister Bishop, as will follow.

In their return from the Altar *Præcentor puerorum incipiat, &c.* The Chanter Chorister is to begin *De Sancta Maria, &c.* The Respond is *Felix nanque, &c. & sic processio, &c.*

The Procession was made into the Quire, by the West door, and in such order (as it should seem by Molanus) *ut Decanus cum Canonicis, infimum locum; Sacellani, medium; Scholares vero cum suo Episcopo ultimum & dignissimum locum occupent, &c.* That the Dean and Canons went formost; the Chaplains next; The Bishop with his little Prebends in the last and highest place; the Bishop taketh his seat, and the rest of the children dispose of themselves upon each side of the Quire, upon the uppermost Asscent, the Canons resident bearing the Incens, and the Book; and the Petit Canons, the Tapers, according to the Rubrick. *Ad istam Processionem pro dispositione puerorum scribuntur Canonici ad ministrandum iisdem; Majores ad thuribulandum, & ad Librum deferendum; Minores ad Candelabra portanda, &c.*

And from this hour to the full end of the next daies Procession, *Nullus Clericorum solet gradum superiorem ascendere cujuscunque conditionis fuerit.*

Then *Episcopus in sede sua dicat versum. Speciosus formâ, &c. Diffusa est gratia in labiis tuis, &c.* Then the Praier. *Deus qui salutis æternæ, &c. Pax vobis, &c.* Then after, the Benedi-

canus Domino, Episcopus puerorum in sede sua benedicat populum, in hunc modum, that is, The Bishop of the Children sitting in his Seat, is to give the Benediction, or bless the people in this manner.

Princeps Ecclesie pastor ouilis cunctam plebem tuam benedicere digneris, &c. Then turning towards the People hee singeth or saith (for all this was in plano cantu, that age was so far from skilling discant, or the Fuges, that they were not come up to Counterpoint) Cum mansuetudine & charitate humiliate vos ad benedictionem; the Chorus answering, Deo gratias. Then the Cross-bearer delivereth up the Crosier to the Bishop again, & tunc Episcopus puerorum primo signando se in fronte sic dicat. Adjutorium nostrum in nomine Domini, the Chorus answering, Qui fecit Cælum et Terram.

Then after som other like Cerimonies performed, the Episcopus Puerorum or Chorister Bishop begineth the Completorium or Complyn, and that don, hee turneth towards the Quire, and saith, Adjutorium, &c. then last of all hee saith,

Benedicat vos omnipotens Deus,

Pater, et Filius, et Spiritus Sanctus.

In die Sanctorum Innocentium ad secundas vesperas accipiat Cruciferarius baculum Episcopi puerorum, et cantent Antiphon. Princeps Ecclesie, &c. sicut ad primas vesperas. Similiter Episcopus puerorum benedicat populum supradictio modo, et sic compleatur Seruitium hujus diei. Rubric. Processional.

And all this was don with that Solemnitie of Celebration, and appetite of seeing that the Statute of Sarum was forced to provide, sub pœna majoris Excommunicationis nè quis pueros illos in præfata Processione, vel aliàs in suo ministerio, premat aut impediât quoquo modo, quò minus pacificè valeant facere et exsequi quod illis imminet faciendum, &c. that no man whatsoever, under the pain of Anathema should interrupt or prels upon these Children, at the Procession spoken of before, or in anie other part of their Service in anie waies, but to suffer them quietly to perform and execute what it concern'd them to do.

And the part was acted yet more earnestly, for Molanus saith, that this Bishop in som places, did regitur, census, et Ca-

pones.

pones, annuo accipere, receiv Rents, Capons, &c. during his Year, &c. And it seemeth by the Statute of *Sarum*, that hee held a kinde of Visitation, and had a ful correspondencie of all other State and Prerogative, for the Statute saith. *Electus autem puer Chorista in Episcopum modo solito puerili officium in Ecclesia (prout fieri consuevit) licenter exsequatur, Convivium aliquod de cetero, vel visitationem, exterius, vel interius, nullatenus; sed in domo communium Sociis conversetur, &c. Ecclesiam, et Scholasticum ceteris Choristis statim post Festum Innocentium frequentando. &c.*

More then all this, *Molanus* telleth of a Chorister Bishop in the Church of *Cambracie*, who disposeth of a Prebend which fell void in his moneth (or Year, for I know not which it was) to his Master, *quasi jure ad se devoluto*, *Quam collationem beneficii verè magnifici Reverendissimus Præsul, cum puer grato animo Magistrum suum bene de Ecclesiâ meritum nominasset, gratam, et ratam habuit.*

In Case the Chorister Bishop died within the Moneth, his Exsequies were solemnized with an answerable glorious Pomp and Sadness. Hee was buried (as all other Bishops) in all his Ornaments, as by the Monument in Stone spoken of before it plainly appeareth, the expresse Image whereof I have here set down in the dead Posture, as repeteing over a passage of that kinde, which deserveth to bee remembered, though it were not fit to have been don.



For this Antick at the Feet of the Childe, it is also a little to bee spoken to.

This Manner in Sepulture is verie antient and usual, both in the Christian, and the Common Interest; and yet, mee thinks, 'tis a hard matter to fix a through pac't Reason upon't.

*Geographia
Nubiensis
Part. 3. c. li.
47.*

The Arabick Nubian Geographer hath this piece of Storie. Hee verie fully describeth the Sepulcres of the *Septem Dormientium* (the thing I think is not so, but will serue the turn, as if it were true) and then saith.

At the Feet of these Dead Sleepers, and to each of them a Dog laie to the Tomb, his head reflex't upon his Tail.

It will bee a safe and easie waie howsoever (and I think 'tis true too) that all these appointments of Gentrie came down from the *Egyptians*. It seem's wee have not observed yet how much of the great busines of Heraldrie wee have taken from them; whereas wee that wonder at this odd kinde of writing, expresse and turn it into English our selvs. *Pausanias* in the *Bæotica*, where hee speaketh of the Sepulcres of those *Thebans*, which so stoutly fell in the *Macedonick* war; saith, that their Tombs had no Inscriptions, *ἡ δὲ στήλη δὲ τοῦ Λέων*, but the statue of a Lion stood by as to signifie their courage (and fortitude.). *Ptolomeus* the Phæstion rendereth the Original of these things up to *Hercules*. But that huge Name signifieth so much, and so little, that I know not how to make the Synchronism.

The matter, if it bee taken from the Original, is plainly Hieroglyphical. That People were the First, that read neither backwards nor forwards, but a waie of their own. *Cassius* and others may bee seen to the 37 Hieroglyphick of *Horns Apollo*.

For the Thing here, The Head indeed and forepart was much defaced, but it was not untoward to guess the Dragon by his tail, where yet I did not onely make use of my own Sagacitie (such as it is) but of that also of my Ingenious friends, *M. Edmund Chilmead*, and *M. Richard Goodridge*, who discovered no otherwise upon the Place.

The little Monster (I think I may call it so) seemeth to
acknow

acknowledg it self to som Noble Familie, but I believ 'tis higher yet; and as to express a Bishop in everie point, referreth up to That of the Psalmist, *Conculcabis Leonem & Draconem, &c.* For the Smalness of this Matter had reason to entitle it to the divinest looks they had at that time; and a child of this kinde might bee thought fit enough to tread upon the Old Serpent.

In the Greek Traditions concerning the daie I finde not anie thing like to this Manner of Celebration. And in the Latine but verie little. *Durand* indeed maketh mention (and onely so) of the *Benedictio Puerorum* in die Innocentium. Beleth saith as much. *Nocturnos & universum Officium crastinum celebrant Diaconi, quod Stephanus fuerat Diaconus, & ad Lectiones concedunt Benedictiones (quod tamen facere non debent, saith Durand) ista tamen ut ejus diei Missam celebret Hebdomadarius. Sic eodem modo, omne officium perficiunt Sacerdotes ipso die beati Joannis, quod hic Sacerdos fuerit, et Pueri in ipso Festo Innocentium, quia Innocentes pro Christo occisi sunt. Beleth Divin. Offic. Explicat. Cap. 70.* The Saxons had, and kept the daie, as it seemeth by their Evangelistarie, where the Rubrick to the Gospel is *Ðyr goðpel real on cýðamæsse dag.* This is the Gospel for Childmasse or Childermas daie. But of anie Chorister Bishop, as to bear a part in the Observation I did not attaine unto: and since I can almost perceiv that it was not much to bee expected, and I am not to dissemble that a verie ingenuous friend of mine *M. Thomas Barlow* of Queens College suggested to mee as much. The Custom doth verie much appear to have taken its rise from the Romish; but how anciently, I must confesse, I know not. It began to loof it self more especially from the times of the Councel of Basle, in the 21 Session, whereof it receiveth this sharp rebuke.

Turpem abusum in quibusdam frequentatam Ecclesiis, quo certis anni Celebratibus nonnulli cum Mitra, baculo, et vestibus Pontificalibus more Episcoporum benedicunt, (quod Festum Fatuorum vel Innocentium, vel puerorum, in quibusdam regionibus nuncupatur) &c. Hæc sancta Synodus Statuit, et jubet &c. ne hæc, aut similia ludibria exerceri amplius permittant. Sessio. 21.

I know not whether it will bee best to saie, that the Reverend

*Durand. lib.
7. cap. 44.
Numb. 15.*

rend Fathers might have been les mistaken, but that the *Festum Fatuorum* was a distinct Holiedaie from the Innocents daie is a clear case by *Durand. ubi supra.*

Otherwise I think it is not much to bee thought, that God took anie verie great pleasure in this Sacrifice of Fools.

It seemeth indeed to suit well with Flesh, and Cerimonie, that the Memories of the young Innocents should bee kept in store by a Holiedaie of Children, but 'twas but *strange* fire. The word of the Lord was pretious in those daies, when the Childe *Samuel* ministred before Him in a Linen Ephod.

All this notwithstanding you may note too, That these are not the least of those little Ones which have been made capable of this improper excellencie.

Baronius telleth of an Archbishop of *Rhemes* consecrated at five years old. But see *Seibus Calvisius* to the Year after Christ 925. yet a little further, and that you may the les bee mooved at this small thing represented here unto you in such grand apparel: I shall set down in the last place (as connatural to the business) a Storie of an *Episcopus Piscis*, ora Fish in Bishop's habit, you must not question whether this bee *jure Divino*, or no: This Sea-ghost appeared in this form and fashion.

You



You may finde as much in *Gesner* and others, but *Rondeletius* is my Autor, and these are his words.

Hee had related before of a Monk-Fish, and then hee saith.

R.

Monstrum



Monstrum aliud multo superiore mirabilius subjungo, quod accepi à Gisberto Medico Germano, cujus ante aliquoties meminì, quod ipse ab Amsterodamo cum literis acceperat; quibus ille affirmabat, Anno 1531, in Polonia visum id Monstrum marinum, Episcopi habitu, & ad Poloniae Regem delatum, cui signis quibusdam indicare videbatur vehementer se cupere ad mare reverti, quò deductus, statim in id se coniecit. Sciens omitto plura quæ de hoc Monstro mihi narrata sunt, quia fabulosa esse arbitror, Ea est enim hominum vanitas, ut rei per se satis mirabili, præter verum plura etiam affin-

gant

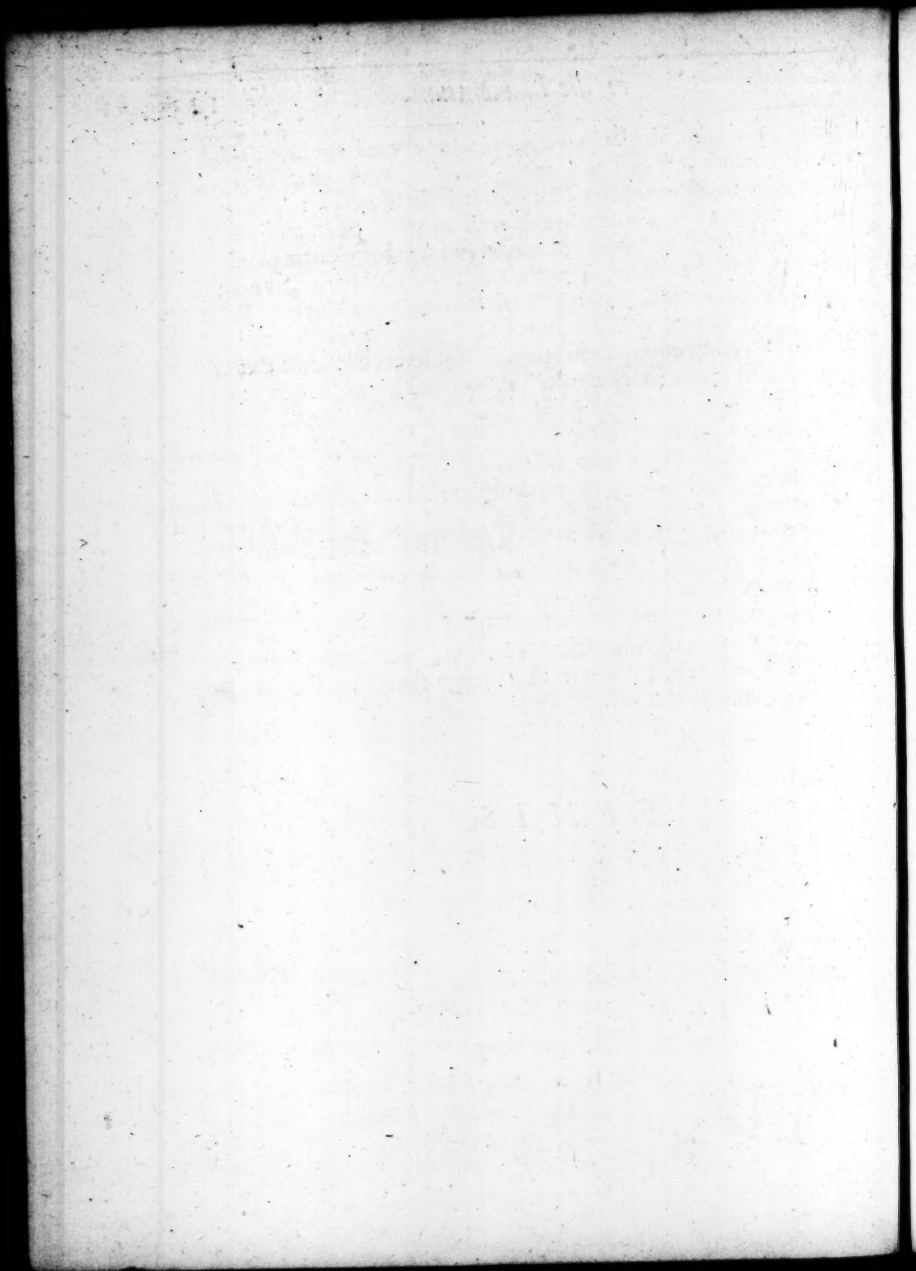
gant; Ego qualem monstri iconem accepi, talem omnino exhibeo, vera ea sit annon, nec affirmo, nec refello. So Rondeletius. Not to bestow much upon the Translation, In short it is: That in the Year 1531 a Fish was taken in *Polonia*, Such an one as represented the whole appearance and appointments of a Bishop. This Sea-Monster was brought to the King, and after a while seemed very much to express to him, that his minde was to return to his own Element again, which the King perceiving commanded that it should bee so, and the Bishop was carried back to the Sea, and cast himself into it immediately.

There is a stranger thing belonging to this Storie then the thing it self, that *Cromer* who lived then, and wrote the Historie of *Polonia* at that verie time, should know nothing of the matter.

Bellonius saith, that this Fish was for all the world like to a Romane Bishop, sua mitrâ, suisque reliquis ornamentis, &c. What Poperie in the Sea too? Away with these Bables: 'tis a marvail that such fopperies should bee pretended, to the beating down of substantial Truths, (because you and I must live forsooth,) and yet the things themselves should signifie just nothing at all.

Cujus corporis magnitudo facies ac cultus, talis erat omnino qualem videmus Episcopi cujusdam Romani.

FINIS.



DE
'Æris & Epochis.

SHEWING
The Several Accounts of Time
among all Nations, from the Création
to the present Age.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



LONDON,
Printed by *William Du-gard*, for *Lawrence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

DE
Annals & Epochs.

SHewing
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to the present Age.

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DE
ÆRIS & EPOCHIS.

Shewing
The Several Accounts of Time
among all Nations, from the Creation
to the present Age.



O determine the Confusion of Things, Chronologic taketh part with Historie, which interweaving the Account of Time with the passages of Storie, rendreth the Series more distinct, and fitter for comprehension.

Not to bee curious about the description of Time, where-
of S. Austin confessed, *Si nemo ex me quærat, scio; si quærenti explicare velim, nescio.* 'Tis the measure of all our Motions, and is divided By the two greater Lights of Heaven, into Daies, and Moneths, and Years, Gen. 1. The two lesser parts of Time will offer themselves in the consideration of the greater.

A Year, though it might have been as truly said of anie other Star or Planet, yet is it now made proper to the Sun and Moon, whose Revolution in the Zodiack is the general

ral definition of this part of Time, so that everie Moneth, in the stricter sens, should bee taken for a Lunar Year: but that use hath prevailed against the right acception, making the Moon's Year to bee that space of Time wherein shee measureth the Zodiack twelv times, or maketh twelv Conjunctions with the Sun. This cours shee dispatcheth in the space of 354 daies, 8 hours, and som odd minutes, eleven daies, or well nigh before the Sun.

The Sun's Year is the Revolution of his Motion in the Ecliptick, which if it bee accounted in the Zodiack, it useth to bee called *Annus Temporalis*, becauf it so distinguisheth the *quatuor Tempora*, Summer, Winter, &c. It is otherwise termed (and indeed most properly) *Annus Tropicus* or *vertens*, becauf the Astronomers of old reckoned this Year from the Tropicks first, as it may seem, though after also from the Equinoctial's depending upon the Sun's entrance into these Points, which they used to observ with a great brazen Circle planted ἐν τῇ καλυψῇ τοῦ πύργου, in the square Porch at Alexandria, mentioned by Hipparchus, whom Ptolomie citeth in the third of his *Almagest*. & 2. Chap. which is concerning the quantitie of the Year.

Cabasil. lib. 3.
Ptolem. C. 2.

If the Revolution bee accounted from anie fixed Star to the same again, the Year is then called *Annus Siderem*, first appointed by Thebit the Arabian, and very much advanced by the late learned Copernicus against the unsounder opinion of Ptolomie, in whose judgment it seemed as deceivable as to account from the wandring Saturn, or Jupiter.

A Year therefore in our most useful sens, is that space of Time, in which the Sun passeth through the twelv Signs reckoning his Motion from under anie one of the fixed Stars (but from Aries to chuse) unto the same again.

The precise Quantitie of this Year in Daies is determin'd of by all to bee 365, but the surplus of Hours and Minutes hath verie much and vainly exercised the most curious.

To saie nothing of Democritus, Harpalus, Meton, Aristarchus, Archimedes and others, who assigned each of them his severall Quantitie. Julius Cesar's Mathematician setteth down 365 daies and six hours: Hipparchus and Ptolomie found this
to

to exceed as much as made up the three hundredth part of one daie. *Albategnius* doubled this proportion. The Correctors of the Romane Calendar like none of these, and whereas all the rest adjudged the Surplus to bee less then the fourth part of a Daie, *Copernicus* findeth it to bee more, and setteth down 365 daies, 6 hours, and 40 seconds. *Censorinus* therefore said well that the Year consisted of 365 daies, and one part of the sixth, but how much, saith hee, no bodie know's. But the *Julian* proportion, as most readie for calculation, hath obtain'd in Chronologie. *Erit igitur* (so *Scaliger* said of his) *instituti nostri fundamentum Annus Julianus.* *Emend. Temp. por. lat.*

CHAP. I.

Concerning the Characters of Time.

A Character in Chronologie, is a certain Note whereby an infallible judgment is made of the time proposed.

They are either Natural or Civil. Natural, as Eclipses, the Cycles of the Sun and Moon, &c. Civil, as the Sabbatical Years, the Indictions, &c. Their importance in Historie is more then their appearance. *Sine his*, without these (saith *Scaliger*) *omnis conatus irritus*, 'tis to no purpose to go to work. Character temporis (as the same Autor) *constituit fines audaciae Computatorum*, ut qui in hoc negotio Characterem negligat non magis sit audiendus, quam qui negat principia. *Can. Isagog.* Wee begin with the natural Characters, and first

CHAP. II.

Of the Eclipses.

Eclipse is more properly said of the Moon then of the Sun. The Eclipse of the Moon is caused by the Interposition of the Earth. The Eclipse of the Sun by the Interposition

position of the Moon, therefore the Sun cannot bee Eclipsed but when hee is in Conjunction with the Moon; nor the Moon, but when shee is in opposition to the Sun: yet neither do the Eclipses com to pass, as often as these Lights oppose or conjoin; for then they should bee Monethlie: Onely that Conjunction or Opposition maketh an Eclipse which is Diametral; that is, when the center of the Earth and the centers of both the Luminaries shall bee in the same line, which hapneth to bee there onely, where the Moon's Eccentrick cutteth the Sun's in that Line, which is therefore called the Ecliptick. This interfection is (as needs it must) but in two places, called by *Ptolomie* the *Nodi*, one ascending, the other descending. The Arabians term them the Dragon's Head and Tail, from the fashion of the Interfections as they imagine it. But neither do these Interfections keep one certain place, but moving make a Circle of 18 Years, so that the Eclipse of the Moon which shall fall out the tenth of *December* next, in the 20 deg. of *Gemini*, shall 18 Years hence com to pass in the same Sign again.

Therefore Eclipses beeing Periodical, the begining of the World supposed, the Astronomer by Calculation can attein to anie, and all that ever have been by the same Rules, by which hee foretellet those that shall bee so, that if anie where in *Storie* this Character shall occur, nothing can more assure the Time.

Let Instance bee made in the Begining of the Grecian Empire, the appointment whereof dependeth upon the Battel at *Arbela*, or (as *Plutarch* correcteth) at *Gaugamele*. Eleven daies (saith the same Autor) before this fight an Eclipse of the Moon was seen. 'Twas the second hour of the Night, saith *Plinie*, the Moon then rising in *Sicilie*. Astronomical calculation demonstrateth that this Eclipse (all things considered) could not fall out but in the second Year of the 112 Olympiad, which was the 3619 of the World, the Sun beeing then in the 24 deg. of *Virgo*. And therefore that God in *Cicero* mistook the courf of the Stars, who presaged, that if the Moon should bee Eclips'd in *Leo*, a little before the Sun's rise, the Victorie should fall on *Alexander's* side

side. So indeed it did, but neither was the Moon then in Leo, nor the Sun in the East. For such is the assurance of this Character, that though the Astronomer learn of the Historian, that there was an Eclipse; yet where, and oftentimes when it was, the Historian might learn of him.

*De Emend.
Temp. lib. 5.
Chronolog.
Bunting. fol.
126.*

Eusebius and *Dio* set down that there was an Eclipse of the Sun a little before the death of *Augustus*; but by a Calculation Astronomical, the Eclipse was not of the Sun but of the Moon, nor was it a little before, but a little after his death.

S. Hierom reporteth, that in his time (about the Year of Christ 393) so terrible a darkness overshadowed the earth (*obscurato sole*) that everie man thought the World was at an end. *Nos scindimus Ecclesiam* (saith hee to *Pammachius*) *qui ante paucos menses, circadies Pentecostes, cum obscurato Sole omnis Mundus jamque venturum Judicem formidaret.*

But the Astronomers finde that there could bee no Eclipse of the Sun then, nor near about that time; but in such cases they answer, that the Interposition was made by som unusual exhalations, of that opacitie, which might intercept the Sun's light, in as great a measure as if the Moon had com between; Such an one was that Eclipse (as som Historians miscale it) which was seen so often in one Year before *Cesar's* death, and that of the Year 798, the Sun being so dark for 18 daies together, *ut naves in mari aberrarent*, which was a greater Eclipse then the Moon could make.

Scalig. Prolegom. pag. 51.

Yet neither is it here to bee dissembled that the Astronomers themselves do not alwaies agree about this infallible Character, for *Moller* findeth out, by his *Frisian Tables*, manie Eclipses which cannot bee attain'd unto by the *Pruetenick Tables*, or those of the King *Alphonfus*, &c. To excuse this, wee are to laie an imputation upon their Tables, as beeing not all exacted from the same Hypotheses, or not performed with like elaborate erection: Or otherwise wee are to saie (supposing the Tables to bee exact) that som error was committed in the calculation of the Eclipse. And in this case wee are to guid our selvs by the greatest Masters in the Art. For what if *Moller* saie that the Year of

Cesar Augustus his diseaf cannot bee demonſtrated by the Eclipſ of the Moon in the begining of *Tiberius*, becauſe the Moon was Eclipſed both the Year before and after. *Seneca* *Calviſius* may ſatisfie, that neither of thoſe could bee total, as this was, and whereas the one of thoſe was ſeen at 7, the other at 8 of the Clock at night, this was ſeen at 5 in the Morning.

And therefore all this notwithstanding, the Character is to bee accounted excellent and of ſingular importance, which *Ariſtotle* himſelf, not ignorant of, appointed *Caliſthenes* at the ſiege of *Babylon*, to reſerv with all poſſible care the *trigonous*, or *Aſtronomical* calculations of the *Chaldeans*, as *Simplicius* relateth. And the care was taken, yet none of theſe obſervations (though known to bee very manie) could eſcape the injurie of time, ſave onely three Eclipſes, which came to *Ptolomie's* hands, unto which, himſelf added three more of his own obſervation, ſerving very much to the advancement of *Hiſtorical Truth*, though this bee but a ſmall number, in compariſon of thoſe manie which the *Hiſtorians* here and there have committed to *Memorie*; for indeed wee are not for this matter, much leſs beholden to ignorance then to knowledg. Wee know when it was that a *Romane General* durſt not give Battel for fear of an Eclipſ: and that of the Moon in the begining of *Tiberius*, as one mentioned, as *Tacitus* can tel us, affrightned the mutinous *Souldiers* into order and accord: And 'tis not long ſince the Conqueror of the *Indies* perſuaded the *Natives*, that hee had complained of them to their Moon, and that ſuch a daie the God ſhould frown upon them, which was nothing elf but an Eclipſ, which hee had found out in his *Almanack*.

Tacitus Annal 1.

However this ignorant *Admiration* was an occaſion to the Men of thoſe daies, not to leav ſo ſtrange an Accident, as an Eclipſ out of their *Storie*, eſpecially if it happened to bee great, or concurring with anie notable deſign: little aiming at that which the reach of thoſe daies hath brought to paſſ upon them, which by turning over the leav of that celeftial volume, recovereth their Eclipſes again; and by applica.

application of this Character, maketh as sure of the time proposed, as if it had been written in Heaven.

CHAP. III.

Concerning the Cycle of the Sun.

THe division of the Year into 52 Weeks, becaus it setteth off one daie supernumerarie, maketh an alteration in all the rest ; so that the daies of the Week (which use to bee assigned by the letters of the Alphabet) fall not alike in severall Years ; but Sundaie this Year, must fall out upon the next Year's Mondaie, and so forwards till seven Years ; and (becaus the Bissextile superaddeth another daie everie fourth Year) till four times seven, that is twentie eight Years bee gon about. This Revolution is called the Cycle of the Sun taking name from Sundaie, the Letter whereof (called therefore Dominical) it appointeth for everie year. It is found by adding nine (for so far the Circle was then gon about) to the Year of our Lord, and dividing the whole by 28. So to the year following 1639, if 9 bee added, the *numerus factus* will bee 1648, which divided by 28 leaveth 24 for the Cycle of the Sun.

CHAP. IV.

Concerning the Cycle of the Moon.

THe Cycle of the Moon is the Revolution of 19 years, in which space (though not precisely) the Lunations do recurr.

For becaus of the Sun and Moon's unequal motions, the changes falling out inconstantly, the time of Conjunction could not bee still the same. This varietie the Antients perceiving to bee Periodical, endeavored to comprehend what Circle it made in going about. *Cleostratus* the *Tenedian* persuading

Origen.

suading himself, that the Varietie finished within the space of 8 years propos'd his *Ostaëtris*, affording thereby no smal direction; But the error of this was discovered in part by *Harpalus* first, and after that by *Eudoxus*, but more fully by the learned *Meton*, who, finding that the Revolution was not completed in less time then the space of 19 years, set forth his *Enneadecaëtris*, within the Circle whereof the Lunations (though not exactly) do indeed recur; so that if the Quadrature of the Moon shall fall out as this daie of this year; the like shall return again, the same daie of the 19. year succeeding. This Cycle is therefore called *Cyclus decennovennalis*, and from the Autor *Annus Metonicus*, from whose *Athenians* the *Egyptians* may seem to have received it, as the *Romanes* from them, in letters of gold; from whence, (if not from the more pretious use of it) it obtain'd to be call'd, as yet still it is, the *Numerus Aureus*, or Golden Number. It was made Christian by the Fathers of the *Nicene Councel*, as beeing altogether necessarie to the finding out of the *Neomenia Paschalis*, upon which the Feast of *Easter*, and all the Movable rest depended. It self is found by adding a n unite to the year of our Lord, and dividing the whole by 19, the remainder shall bee the Cycle of the Moon, or if nothing remain, the Cycle is out, that is nineteen.

CHAP. V.

Concerning the *Ferial Character*.

THE Character of anie Time propos'd, is that which remaineth after all the Septenaries bee cast away from the whole summe converted into daies.

In rationibus Solis & Lune (saith *Scaliger*) *de dierum aggregato semper abjicimus omnes septenarios; & residuum, cum horis & scrupulis est Character temporis propositi.*

So the Character of a Moneth consisting of 29 daies, 12 hours, and 793 minutes, is 1. 12. 793. that is *Feria prima*.
bor.

hor. 12. min. 793. for so much remaineth more then the Septenaries. The Ecclesiastical year of old, began at *Easter*, the first Week whereof was all *Holiedaie*, the daies beeing distinguished by *prima, secunda, tertia, &c.* added unto *Feria*. From thence the daies of anie other Week began to bee called *Feria prima, secunda, &c.* 'Tis a Character of good assurance if the Historian set down *Quâ Feriâ*, what daie of the Week the Act was don. And if hee set down what *Holie* or Festival daie it was, 'tis a double Character. An Example shall bee the deceas of great *Otho*, which, as som Historians cast, happened in the Year of Christ 972, as others, in the Year 973, but they saie too, that hee died the seventh of *Maie*, upon the fourth daie of the Week, and a little before *Whitsontide*; but the seventh of *Maie* could not fall upon the *Feria quarta*, but in a year whose Dominical letter was E. which was the Letter of 973, as 'tis certain from the Cycle of the Sun, which that year was 2.

Besides, the Cycle of the Moon was 5, therefore the *Terminus Paschalis* that year was *March* the 22, therefore the 11 of *Maie* was *Whitsundaie*, which cannot bee said of the years before or after. Therefore 'tis certain that *Otho* died that year, or elf hee died not that daie.

CHAP. VI.

Concerning the great Conjunctions.

Conjunctio superiorum is not the same thing now as of old. The antient Astrologers called no Conjunction great but that of *trium Superiorum*, when *Saturn, Jupiter, and Mars* met altogether. But the later finding the effects of the two conjoined more strong and prevailling then of the three; have given the name of a great Conjunction onely to that of *Saturn and Jupiter*.

These two superior Planets finishing their Circles in unequal time, they make three Conjunctions in the whole Revolution. The twelv Signs in Astrologie are divided into
four

four Trigons, or Triplicities, each denominated from the connatural Element; and so they are three Fierie, three *Ærie*, three Waterie, and three Earthie. Nineteen years, and som odd daies and hours gon about, *Saturn* and *Jupiter* meet together in Signs of the same Triplicite: 198 years gon about they meet in signs of several Triplicite, but not altogether incomplying: 794 years and 214 daies gon about they meet in Signs of contrarie Triplicite. The first of these is called *Conjunctio Minor*; the second *Media*. This latter *Magna*, the great Conjunction, when *Saturn* joineth force with *Jupiter* in the fierie Trigon or Triplicite, which though it happen in 794. years, and 214 daies, yet it useth to bee accounted by the *Numerus rotundus* of 800.

By these Conjunctions, Cardinal *Aliac* undertook to reform the whole State of Chronologic, and make infallible demonstration of the years of the World.

To bring this about, hee first of all supposed out of *Albumazar* the figure of Heaven when the World began: That the Horoscope was in the seventh of *Cancer*, and that the Sun was in the 19 of *Aries*, the rest of the Planets accordingly assigned.

This taken for granted, hee brought himself to that first and great Conjunction, which falling out in the waterie Triplicite, insinuated such an influence into the Inferior bodies, as brought upon the World that universal Deluge, as *Aoniar*, and *Albumazar* delivered out of their Antients. By this Conjunction hee assigned 2242 years for the Interval betwixt the Flood, and the begining of things, but which was neither true in it self, nor following his own Principles. And therefore wee may imagine what Conclusion hee was likely to make, whose foundation was not better appointed: though otherwise a great Conjunction may bee set down among the Characters of Chronologic; but rather to assure, then to finde out the moments of time; and more concerning that which is to com, then those which are gon and past.

Concerning



Concerning the Civil Characters, and first of the
Sabbatical Years.



S the Jews everie seventh Daie, so their Land everie seventh year kept a Sabbath, which was therefore called *Annus Sabbaticus*, and the whole seven, *Hebdomas Annalis*, a Week of Years. These seven years seven times told, made 49 years, and the 50 was their Jubile, so called from *Jobel*, which, as some Rabbins interpret, is as much in Arabick, as Aries in Latine; for so *Aquiba* one of their Doctors reporteth, that when hee travelled in Arabia hee heard the people call a Ram *Jobel*. Add hereunto that when the Jubile came, a great sound of Trumpets was to bee made through all Israël in sign of the Remissions, and these Trumpets, they saie, were made of Rams horns. But this, though favoured also by the Chaldie Paraphrase, yet foundeth not so credibly to the Learned, especially the known Arabick not acknowledging that word. And if not, then it may bee said, that *Jobel* signifieth anie Musical (how-ever horrid) sound, so called as *Mafius* helpeth it out, from *Jubal* the Father of them which plaie upon the Harp and Organ.

*Talmud. in
Resh. Hassa-
na.*

*Targum in
Jesu. 6. v. 4.*

The Jubiles though by Institution begining at the 2500 year from the Creation, yet are Proleptically reckoned from the begining of the world; which also was considered by the Autor, for the first year of *Moses* his first Jubile, was the last of the 51 Jubile from the Worlds Creation, accounting from the Autumn where the Jubiles begin.

If it bee said that such or such a thing was don in a Sabbatical year, 'tis a very good Character in the Jewish Chronologie.

'Tis an ordinarie opinion that *Nebuchadnezzar* was the same with that *Nabopolassar* in the Canon of *Ptolomie*; But

T

'tis

'tis certain out of the Prophet *Jeremie*, that the 18. year of *Nebuchadnezer* was a Sabbatical year, and it may bee demonstrated out of the *Almagist*, that the 18 of *Nabopolassar* was not, therefore they were not the same by this Character.

But in accounting the Sabbatical years, this rule is to bee observed, that the same year which endeth one Jubile, beginneth the next, or otherwise the Scripture it self would bee charged with error. And therefore *Bucholcer* and others who were not aware of this, are not to bee trusted for their Sab-

*Hesych. Lexic. in Ἰωβελ-
λαῖ.*

batical Chronologie. *Eusebius* himself was not much better advis'd: and yet *Hesychius* could tell that Ἰωβελλαῖ was the space of 49 years.

Those who think the Sabbatical years noted in the Jewish Calendars not to bee truly so call'd, may as well saie so of their Sabbatical daies. Those who think the Sabbatical years were disused in the Captivitie, must consider better of the Prophets words, who, when they seem to saie such a thing, are not to bee understood of the simple celebration, but the Moral Solemnities, as *Jer.* 34. and elsewhere. Those who think the Sabbatical years, though instituted, yet never to have been observed among the Jews, may repent of that mistake as well as *Scaliger* himself. In *Frag.* p. 34.

CHAP. II.

Concerning the Indictions.

Indiction *ab indicendo*. 'Twas the Revolution of 15 years, devised, as our *Bede* thinketh, to avoid confusion in Chronologie, likely to arise from the Common use, which was to saie, such a thing was don in such a year of such a Reign, without considering what time of the year the King that then was began to rule, or what time the Predecessor ended. But why this period should be called an Indiction, the causes given saith *Calvisius*, *multe sunt quas si legas, cum diversissime sint, incertior abis quam accessisti*. Several reasons are set down in *Sir Henrie Spelman's Glossarie*, out of

of *Cedren*, *Scaliger*, *Paul Petavius* and others. The first and greatest pains about this were taken by the learned *Onuphrius*, yet unprofitably. *Scaliger* considered of a new reason, but which *Baronius* refuteth *ad Annum Christi* 312. *Scaliger* again replieth in his next edition, and seemeth to acquit himself of the Cardinal's exception, but cannot bee heard neither by *Petavius* nor *Calvisius*, though as much adored by this later, as slighted by the former. And indeed saith *Petavius*, this is one of those things which could never yet bee found out, through very much enquirie hath been made after it.

*Scalig. in
Prolegom. p.
210.*

Indiction is most properly said *de Tributo Indictio*, as appeareth by the Title in the Code. And because these Tributes *indicebantur in Quinquennium*, therefore that which was wont to bee called *Lustrum*, was otherwise acknowledged by the Name of Indiction, answering to the Greek *πενταετής*, as in Circle, so in use; the Indiction being nothing else but a *Romane Olympiad*. Succeeding times put *tertia Lustra* together, and called three by the Name of an Indiction; so reckoning their years, and beginning at the Emperor *Theodosius*, saith *Cedren*, but deceiving himself, for the 273 Olympiad in the *Fasti Siculi* hath this Synchronism. *Ἰνδίκτιωνων Κοσταντινιανῶν ἐκτεῦθεν ἀρχή*, that is, *Here begin the Indictions of Constantine*. Hee saith of *Constantine*, for that before this time there had obtained in the *Antiochian use*, a *Julian Indiction*. *Indictio Juliana Antiochensium*, beginning in *Julius Cesar*, 48 years, *Ante C. N.* noted therefore in the same *Fasti* with an *Ἀρχή Ἰνδίκτιωνων*, or the first Indiction, but as I think of 5, not 15 years. Those of *Constantine* began (as was said) in the 273 Olympiad, in the third Consulship of *Constantine*, and second of *Licinius*. Therefore they began 312 years post *Ch. Nat.* as onely *Petavius* is not certain of. Therefore the Indictions began at the verie dismissal of the *Nicene Council*; succeeding, saith *Onuphrius*, in place of the Olympiads, which, as unchristian, the Emperor had forbidden.

*Cod. lib. 10.
Tit. 16.*

The same Autor citeth a Canon of the Council, That the Bishops Rescripts &c. should bear the date of the Indicti-

ons, &c. but to be taken upon his own trust, for the Canon, saith *Petavius*, is not there to be found.

But certain it is, that the Indictions began at this time, consisting of 15 years: and if not with some relation to those three years, during which the Council assembled, allowing for each of those a *Lustrum* or Quinquennial, then likely for the reason given by Venerable *Bede*, or at least-wise for some other which we know not off.

And because at the verie same time the Emperor celebrated his Vicennalia with great largesses and distribution of dole unto the people, as the use was; therefore the Greek of New Rome rendred the Latine Indictio by *ἐμψύχισις*, *distributio*, and *Palladius* in the life of S. *Chrysostom*, saith, that the Asian Bishops came to Constantinople, *decima tertiâ Distributione*, And with the same respect, the Rescript of *Honorius* relaxeth the *debita contracta*, *usque ad initium Fusionis quintæ*, meaning the Indiction. *Cod. Theod. De indulgent. lib 6.*

The Emperor *Justinian* made a Law, That no Writing should pass without the date of the Indictions &c. *sic enim* (saith hee) *per omnia tempus servabitur*, &c. *L. Sancimus Nov. 42.* And the providence was material, for the Indictions have proved to be an excellent Character in Chronologie, for the assurance of things done since the times of *Constantine*.

For the time of the year, the Indictions were fixed in September originally, as may be seen by the Rescript of *Anastasius* in *L. ult. de An. & Tribut.* And in the 24 of that Moneth as the Subscriptions testify: but not alike retained in both the Empires, for by the use of Constantinople, they begin at the Calends of September, since the time of *Justinian* saith *Scaliger*, and that in conformitie to their new year, which began at the same time: but the Western *Cæsars* date from the 24 as of old: The first useth to be called *Indictio Constantinopolitana*, the second *Cæsarea*, add to these the Romane Indiction, beginning (as their year also) from the Calends of *Januarie*.

When we find in *Storie* that such a thing is said to have been

been don in such an Indiction, as *Indictione primâ, secundâ, tertiâ, &c.* the number is still to bee understood of the same, not several Circles. For instance. *Pelagius* the Pope being accused of the Faction, against his Predecessor *Vigilius*, went up into the Pew, and putting the Gospel-book upon his head purged himself by Oath. This was don saith the Appendix to *Marcellinus*, *Indictione secundâ*. Hee meaneth not the second Indiction, but the second year of the seventeenth.

To give an instance of this Character.

Rome (saith *Prosper*, *Cassiodorus*, &c.) was taken by *Alaric* the Goth. *Varane* and *Tertullo Coss*, or at least, as *Marcellinus*, *Varane solo Coss*. for his Colleague *Tertullus* was not chosen till the Calends of *Julie*. *Marcellinus* addeth, that it was taken *Indictione octavâ*. *Orosius*, and *Cedren* undertake that this was don in the year post Ch. Nat. 411. but this answereth to *Indictio nona*, therefore the Citie was taken the year before, by this Character.

CHAP. III.

Concerning the Periods.

THE Indictions, as the Circles of the Sun and Moon are verie assuring Characters even by themselves, *sed eorum fallax est usus nisi quædam ex illis Periodus instituat*, but of much greater certaintie, saith *Scaliger*, if brought into a Circle or period; which was also considered by *Dionysius* the Abbat, who therefore (taking som example from *Victorius Aquitanus*) multiplied the Cycle of the Moon into the Cycle of the Sun, that is 19 into 28, which made up 532 years, and so it was called the *Cyclus Magnus*, and from the Autor, *Dionysianus*. Unto this the great *Scaliger* superadded the third Character of Indictions, the Revolution whercof hee multiplied into the other two, that is 532 by 15, and the whole Circle was 7980: and this is that *magna Periodus Juliana Scaligeri*; *Juliana*, from the *Julian* form, by

which it measureth, and *Scaligeri*, from the last Hand.

The admirable condition of this Period is to distinguish everie year within the whole Circle, by a severall certain Character: for, as in that of *Dionysius*, Let the Cycle of the Sun bee 2, and the Moon 3, or whatsoever, in what year soever; the same never had, nor never again could fall out within the space of time: so in this of *Scaliger*, let the Cycle of the Moon bee 5, that of the Sun 23. Let the Indiction bee 6, as it falleth out this present year 1638. I sale the same Characters shall not again concurr till the revolution of 7980 years be gon about.

This Period the Author fixed in the *Tobu*, or eternal Chaos of the World, 764 Julian years before the most reputed time of Creation, so that the Circle is not yet out, but shall bee the 3267 of the Incarnation.

This hee did, that hee might comprehend all, and more then ever was don, all *Ara's*, *Epoche's* and Terms in Chronologie, and in special, that of *Orbis Conditi*, which, through varietie of opinion, was so inconstantly dispos'd of, that Chronologers knew not where to fix themselves: then also that hee might give som account for the Heroical times of those *Egyptian Dynasts* pretending Antiquitie manie years further back into the Chaos, then the *Mosaical Πῆξιν* or Beginning.

All this and more hee hath brought to pass by this incomparable Period, which bringing the three Characters to a concurrence yearly, distinct and severall, must needs deliver up a most infallible account of time.

To advance the opinion of their concurrence, let them first bee singly considered.

Josephus saith at the end of his Antiquities, that hee finished that work in the thirteenth year of *Domitian*, and 56 of his own age, &c.

Scaliger demonstrateth by the Circle of the Moon, that either hee saith not true of the thirteenth of the Emperor, or elf himself was one year elder. Again,

The Chronologers are not a little ashamed that they should not bee able to satisfie, as concerning so late and fa-

mous

mous a Calamitie, as the siege of *Constantinople*, by *Mahomed* the second: especially recommended to posteritie, not onely by the deep impressions of so vast a Miserie, but also by som secret concourse of Fatalitie, as beeing both built and lost by a *Constantine*, and the son of *Helen*.

Thus far they agree, that the Citie was taken either *Anno* 1452, or elf 1453, post *Ch. Nat.* they agree also for the most part, that it was taken the 29 of *Maie*, *feriâ* 3.

The Patriarchial, as also the Political Historie set forth by *Crusius*, equally affirm that the Citie was taken in the year, 1453. *Chalcondyles* and *Hieromonachus* his 'Avððs report, that it was the year before, but all agreeing that the daie was *Tuesdaie*, the 29. of *Maie*.

I saie that the year 1452 had 5 for the Circle of the Sun, therefore the 29 of *Maie* could not that year fall upon *Tuesdaie*, but the daie before, therefore either the Citie was taken the year 1453, or elf it was not taken the 29 of *Maie*; but they all agree that it was taken that daie, therefore it was taken that year, by the Circle of the Sun. Therefore also the state of the Citie stood 425 years longer then *Valens* the Astrologer foretold, who beeing demanded concerning the fate of *Constantinople*, erected the Figure of Heaven for the Nativitie thereof. The Horoscope was Cancer. Having considered the Stars hee gave this Judgment, that the Citie should live to the age of 696 years, but those are past and gon, saith *Zonaras*, except hee would bee meant of the flourishing state, for otherwise hee was deceived.

The Character of Indictions of what importance it is, that therefore absolute Chronicle of *Marcellinus* can testifie. *Quod cum singulis Collegiis consulum* (saith *Scaliger*) *suas Indictiones reddat, nihil habemus hodie perfectius in eo genere.* de *Emend. Temp.* pag. 513.

By an old *Romane* Inscription. Such an one died *Consulatu Stiliconis secundo* & 7 *Kal. Novembres Die Beneris* o *Ra Quarta*. *Marcellinus* noteth this Consulship with *Indictione tertiâ*, therefore it was in the year of Christ 405. but the Cycle of the Sun for this year was 22, therefore the 7 *Calends* of *November* could not fall out upon *Fridaie*, but the daie

daie before. Besides the second Consulship of *Stilico* succeeded immediately the sixth of *Honorius*, but the year before had 5 for the Circle of the Moon: for *Claudian* saith, that *Honorius* entred the Citie the Calends of *Januarie*, *Luxa adhuc rudi*, therefore the New Moon was in the end of *December*, which could not bee, except the Cycle had been five. Therefore the year before the sixth Consulship of *Honorius* was the year of Christ 403, therefore the sixth Consulship of *Honorius* was the year 404; and therefore the second of *Stilico* was 405. In this demonstration the three Characters all concurr, but not periodically, yet to the making up of a strange Truth; for by this it will follow, that hee which inscrib'd the Tomb did not know the Consul's name, though hee lived at the same time. *Scaliger* therefore. *Quam barbari sunt & impuri* (saith hee) *qui doctrinam Cyclorum irrident.* *De Emend. Tempor.* p. 514, 515.

Thus much assurance wee can make to our selves from the several abilities of each Character, but which if they meet together in this Period, set such a mark upon the time proposed, as maketh it to bee known from anie other whatsoever, within the duration of the world, or the whole Circle at least. *Artificiosissima Periodus!* as *Helvicus* admireth, with manie others: so that the Autor needed not to break forth into his *Nos qui eam excogitavimus periodum hanc satis laudare non possumus.* *Canon Isagog. Lib. 3.* Yet

Salian (otherwise a great Annalist) looseth a Chapter or two in the disparagement of this Period, as hee expected it should redound, but it falleth out unto his own. The absurdness of his exceptions betraie him thus far, that hee could have no juster cause why to expose this period, then that himself had been so unfortunate as to build his Annals upon a less during foundation. But of what accomplishment this Period is, I think wee may best of all bee judg'd by *Petavius*, the most open mouth against that great restorer of Chronologie. This *Petavius* saith, that there is not one thing in that whole Book, *De Emendatione temporum*, not liable to just reproof, this onely period excepted, then which hee confesseth to know nothing more important for the advancement

vancement of Chronologie : and therefore earnestly commendeth it unto general practice, assuring all men that by this means, the most insuperable confusions of time may bee reduc'd to order, with most incredible ease and effect.

CHAP. IV.

Concerning the *Æra's*.

IN the account of Time, there must bee *ap' t' & ip' t'*, the *Unde* and the *Quo*. Accordingly Chronologie whatsoever, fixeth it self upon som certain term, to which the reckoning shall refer. The most natural Term would bee the World's creation, from which the Jews and wee Christians account our Times, though wee rather from the Redemption : *Si origo Mundi in Hominum notitiam venisset inde exordium sumeremus. Censorin. De Die Natal. Cap. 20.* Som of those who could not attain the Worlds beginning, reckon'd from their own. So the Romanes *ab Orbe Condita*. Otherwise this Account useth to respect either som great Name, or som Notable event. So the *Greeks* account from their *Olympicks*, and the *Affyrians* from *Nabonasser*.

These or the like Terms of Computation, *Censorinus* expresseth by the word *Tituli* : They are most usually known by the Names of *Æra* & *Epoche*. They are called *Epoche's*, *ἡ δὲ ἐπὶ χροὶ ἀσίστηνδο, quod illis sistantur & terminentur mensura temporum*, saith *Scaliger*, *De Emendatione Temp. Lib. 5. pag. 358.*

Æra (saie the *Alphonfine Tables*) *Hispanis dicitur tempus limitatum ab ævo aliquo sumens exordium.*

It was first of all said of the *Æra Hispanica* respecting the time of *Cesar Augustus*. The *Spaniards* to complie with the successes of their *Triumvir* (for the Division assigned *Spain* to *Augustus*) received at that time the *Julian* form, accounting the same from the Emperor under this Style (as *Sepulveda* conceiteth) *Annus erat Augusti*, or *A. er. A.* which in time for want of Interpunction was put together, and became the word *Æra*. *Sepulved.*

To this, *Scaliger*. *Ridicula* saith hee, *Ridicula*, & tamen illi viro erudito aded placuit Commentum suum, ut ejus rei gratia duntaxat scriptionem illius Libelli de emendatione Anni suscepisse videatur, &c.

James Christman fetcheth the word out of his Arabick, from *Arab*, *computare*; which, becaus of the Spanish usage, might receiv som probabilitie from their conversation with the Moors; But the Arabick Geographer in the second part of the fourth *Clime* deriveth this *Etymon* ab *ere flavo*, and the *Saracen* calleth this term *Æram* *Æris*, that is, saith *Christman*, *Æris solvendi Fisco Romano*, meaning a certain Tribute imposed by *Augustus*, first upon the *Spaniards*, and afterwards upon the whole Empire.

Som (but most unreasonably) derive the word from *Hera*, one of the names of *Juno*, so *Garcios Loisa* out of *Hincmare*, as hee thinketh; others from the same word, as it betokeneth dominion, so they force it; they should rather have considered that *Hera* in the Spanish tongue signifieth time, though from a Gothick Original, from whence our Saxons had their *gepe*, or year, as wee now call it. And this may seem to bear som relation to the word, especially for that *Æra* is oftentimes used for *Annus* in *Isidore's Chronicle* and elsewhere. Sir *Henrie Spelman's Glossarie* may be seen in this word. *Scaliger*, *Petavius*, *Calvisius* and others confirm, that *Era* in old Latine signified as much as *Numerus*, and 'tis manifest enough out of *Nonius Faustus Regiensis*, and *Cicero* himself; and this they hold to be the most like lie derivation of the word, if it be, yet hee that first observed it was *Resendus* a Spaniard, in an Epistle to a friend of his, who required his Opinion concerning the *Æra Hispanica*.

But becaus this *Etymon* doth no waie intimate why that use of the word should be peculiarly taken up among the *Spaniards* (except it were true which *Scaliger* considered that it was in use elsewhere, but against which *Petavius* hath given a probable reason) the Notation in the Glossarie would rather be taken, and so it may be a word of the Gothick derivation, translated thence to the Spanish use, and properly said of their *Epochs*, but now the common name of all others.

Those

Those *Aëra's* or *Epoche's* are severally to bee fixed, and first of all that of *Orbis Conditi*.

CHAP. V.

Aëra Orbis Conditi.

Much question hath been made among the Chronologers, in what time of the Year the World should begin, and more, as some think, then needed. Not so, for beside that for either reason also this ought not to bee indifferent to learned men, yet in Chronologie it importeth necessarily that the *wis* (as it is therefore called) bee assured to some certain time, wherein the Accompt shall determine; seeing therefore it was necessarie that some one term or other must bee taken, why not the true to choos?

If the Question were asked indefinitely, whether the World began in the Spring, the Summer, the Winter or the Autumn, the answer must bee, That it began in all. For so soon as the Sun set forth in his Motion, the seasons immediately grew necessarie to several positions of the Sphear, so divided among the parts of the Earth, that all had everie one of these, and each one or other at the same time.

The Question therefore is to respect some particular Horizon; and because it is not doubted, but that the Sun first to this upper Hemisphear, and in special from the Horizon of our first Parents; The Quere is to bee mooved concerning the Holie-Land; at what time of the year the World there began.

'Tis agreed upon by all, that it began in some Cardinal point; that is, that the Motions began from the Eastern Angle of the Holie-Land, the Solstitial or Aequinoctial points one or other of them ascending in the Horoscope. Nay, *Mercator* excepted, scarce anie man doubteth but this point was Aequinoctial, either in the Spring, or Autumn. Whether in this or that, was antiently a great Question between the Doctors *Eliezer* and *Josbua*, as the *Seder Olam* relatech.

Scaliger Joseph, and (because hee did) Setbus Calvisius, Torriellus and others, fix this beginning in the Autumn, which also was the Opinion of our Bacon long ago.

But the Father Julius was not of his son's minde. *Mundum* (saith hee) *primo vere natum Sapientes autumant, & credere par est.* So the more part Maintein, and for the best reasons. And if it were not otherwise evident, Nature it self is very convincing, whose Revolutions begin and end in the vernal Equinox. Nor can anie other good reason be given why the Astronomers should deduce all their Calculations from the Head of Aries.

The *Æra* of the Flood falleth within the 1656 year of the Worlds Creation, as the Hebrew Scripture is plain, why 'tis otherwise in the Greek accompt shall bee said hereafter.

CHAP. VI.

Nabonassar's Æra.

WAs of all prophane ones of the greatest note and use. *Altraganus Albategnius* and the King *Alphonso's* Tables call him *Nebuchadonofor*, or *Nebuchadnezar*, deceived as it seem's by the *Almagest*. So *Ptolomie's* Book entitled *Μεγίστην συνέταξιν*, or *Magne Constructionis*, is call'd by the Arabick Translators *Albazar* and *Serig*, who, at the instance of *Almamun* their King, turn'd this book into that language, and that they might speak *Ptolomie's* title in one word, they set down *Almageston*, that is the *μεγίστην*, or the Great Work. The Translators of this *Almagest* use to render *Ptolomie's* *Nabonassar* by *Bebadnetzer*, giving too much heed to the likeness of Names. *Altraganus* and *Albategnius* followed the Arabick Translation of *Ptolomie*, and the *Alphonfine* Tables, the Latine Translation of that.

Mercator, *Funccius*, the *Prutenick* Tables; *Origanus* and manie others confound this Name with *Shalmanesser's*, the Assyrian King. But *James Christman* maketh demonstration that the times agree not, besides other circumstances added by

by Scaliger inducing the same truth, with the evidence whereof Origanus holding himself convinced was not ashamed to make his retraction.

Yet Christman and Scaliger themselves found it an easier matter to tell who Nabonassar was not, then who hee was. It seemed to Christman, that hee might bee the same with Beladan the father of Merodach; or at least that hee was a King of Babylon, whose own name was unknown, Nabonassar being the Royal Name of that Kingdom, as hee thinketh, and common to them all. Scaliger putteth this together, and assuring himself that Nabonassar was the same with Beladan, maketh no doubt but that was the name of the King, this of the man. So the 5 book of his *Emendations*, but the third of his *Isagogical Canons*, confesseth this also to bee a mistake.

This Error was first discovered by the Appearance of Ptolomie's Canon, which setteth down a List of the Babylonish, Persian and Romane Kings, from Nabonassar's time, to the time of Ptolomie. Mention was made of this Canon by Panodorus, Anian, and George the Syncellus, amongst whom Scaliger (but lately and not intirely) met with it. Sethus Calvisius received a Transcript of a more perfect Copie, from D. Overal, Dean of S. Paul's; the Original whereof is extant in *Biblioth. Bodliana*. and set out with Ptolomie's Hypothesis by D. Bambrugge.

The Canon beginneth,

Κατὰν Βασιλεῶν.			
Ναβονασσάρης	ιδ.	Nabonassari	14.
Ναδύ	β.	Nadii	2.
Χινζέρης & Πόρι	ς.	Chinceri & Pori	3.
Ίουδαί	ς.	Jugai	5.
Μαρδοκαμπάδης	ις.	Mardoempadi	12.

&c.

Nabonassar therefore was King, not as som thought of Egypt, but Babylon; who for delivering his People from the subjection of the Medes, was made the *Aera* of their Kingdom; from whom the Chaldeans (and the Egyptians there-

fore) accounted their Celestial Calculations. For his Synchronism, The Canon setteth him down the fifth before Mardoempad or Merodach-cen-pad, the same with Meredach Baladan, who sent Messengers to K. Ezechia to enquire concerning the Retrocession of the Sun. But for a more certain demonstration of the time, three Lunar Eclipses noted by Hipparchus, are set down by Ptolomie in the fourth of his *Almagest*. The first was seen at Alexandria the 16 daie of Mesori, in the 547 year of Nabonassar. This Eclipse by the Julian Calculation and Tables of Calvisius, fell out upon Fridaie the 22 of September, at 7 of the Clock in the afternoon, and 20 minutes; the Sun then beeing in the 26 of Virgo. It was the Year 4513 of the Julian Period, that is the 3749 from the Worlds Creation, out of which if wee deduct the 547 years of Nabonassar, the remainder will bee 3203, the year of the Worlds Creation, wherein this *Æra* was fixed; The daie as the King Alphonsus, and before him the Translators of the *Almagest* have delivered, was Dies Thoth, or Mercurii; answering to the 26 of the Julian Februarie, beginning (so Ptolomie) at high noon, the Sun then entring into Pisces, and the Moon, beeing in the 11 degree and 22 minutes of Taurus. And the same conclusion will follow from the two other Eclipses, reduced in like manner to our Calculation.

And to put all out of doubt, Censorinus saith that the 986 Year of Nabonassar was the 238 of Christ, but that was the 4951 of the Julian Period. Therefore Nabonassar's *Æra* began in the 3967 year of the same Period, which was the 3203 Year from the World's Creation. So that the *Æra* is undoubtedly assured.

This *Æra* still accounteth by Epyptian years, which are therefore called *Anni Nabonassarei*, and because it began upon Wednesdaie, the first daie of their first Moneth, which (as the daie it self) they hold holie to Thoth or Mercurie) useth to bee called Nabonassar's Thoth.

CHAP. VII.

The Æra of the Olympiads.

THe Olympick Games were instituted for the exercise of the Grecian Youth, by *Hercules* (as the Tradition go's) to the honor of *Jupiter Olympius*, near unto whose Temple they were perform'd in the Olympian field. The Exercise was called *Pentathlon*, or *Quinquertium*, from the fivefold kinde. The Victor was crowned with an Olive, and triumphantly carried in a Chariot into his own Citie, and, which is to the purpose, his name was publicly recorded.

The time was (as onely *Pindar* hath revealed) at the full Moon which followed the Summer Solstice. They were celebrated everie fifth year; and the Interval was called an Olympiad, consisting of 4 Julian years, and the odd Bissextile daie, which was the cause, as som think, why this form of year was first introduced.

The first Celebration by *Hercules* vanishing in the Intermissions, grew to bee less famous then the restitution by *Iphitus*, whereof so much more notice hath been taken then of the other, that this which was manie years after, is yet accounted for the first Olympiad. The time or *Æra* whereof is assured by the Character of that extraordinarie Eclipse, which the Sun suffered with our Saviour, noted by *Phlegon* to have happened in the 202 Olympiad, which multiplied by four maketh 808 years, between the first Olympiad, and the Passion of Christ.

Besides that, *Thucydides* reporteth that in the first year of the *Peloponnesiack* War, on a summer's daie in the afternoon, there hapned an Eclipse of the Sun, so great an one, as that the Stars appeared. This Eclipse, by Astronomical Calculation, is found to bee the second daie of *Julie*, in the year before Christ 463, at which time (as *Crusius* calculateth) the Sun was Eclipsed in the 6 of Leo, half an hour after 5 in the afternoon, the digits of the Eclipse were 9, and four third parts, therefore almost one fourth part of the Sun was visible,

ble, respecting the Horizon of *Athens*, but in *Thrace* the Eclips was well nigh total; so that the Stars were seen.

This therefore was that Eclips which *Thucydides* saith was seen in the first year of the *Peloponnesiack* war.

In the fourth Year of the same War, the same Autor saith that *Donius Rhodius* wan the Prize in the Olympicks, and this was the fourth year of the 87 Olympiad, and that was the 460 year before Christ. If therefore the 87 Olympiads bee multiplied by 4, they becom 348 Julian years, which if they bee added to 460, the total will bee as before, 808 years, or the 202 Olympiad before the Passion of Christ.

Again *Thucydides* reporteth, that in the 19 year of the *Peloponnesiack* War, the Moon was Eclipsed, and this was as *Diodorus Siculus* relateth in the fourth year of the 91 Olympiad. That Eclips of the Moon, as *Crusius* calculateth, fell out upon the 27 daie of *August*, in the 445 year before the Passion of Christ. If therefore 90 Olympiads bee multiplied by 4, they make up 360 Julian years, to which also must bee added the three first years of the 91 Olympiad, and then they are 363, which added to 445, make up 808 years before the Passion of our Saviour, which falleth with the 3173 year of the World, and is the *Æra* of the Olympiads.

CHAP. VIII.

Æra Urbis Condite.

THe *Italians*, by an old custom, used to account their years from the time of their first Plantation; yet in this the lesser towns were more happie then the Mother Citie: *Rome* her self not having attein'd to know her own beginning, til *Cato's* time; who considering the absurditie, searched the Censor's Tables, and bringing down the account to the first Consuls, got within a little of *Urbs Condita*. It rested onely to make good the Interval from the *Regifugium* to the *Palilia*; so the *Æra* of the first foundation is called from the

the Rites done to *Pales Pastorum Dea*, the Shepherds Holie-daie as wee may call it, celebrated the same daie the Citie was built. *Propertius Lib.4.*

*Urbi festus erat, dixerè Palilia, Patres
Hic primus caput manibus esse dies.*

The Interval, as *Cato* found it, amounted to 243 years, *Terence Varro* (who at the same time studied the point) reckoned one year more; and from thence, saith *Scaliger*, in *factiões duas res discessit*, there became two fides, one for the *Catonian Palilia*, the other for the *Varronian*; though *Petavius* (that *Scaligero*-maistix) affirmeth that the former was not *Cato's* opinion; and *Seibus Calvisius* demonstrateth that they were both but one.

This Epilogism was found out by *Tarutius* (or as hee is more rightly called *Taruntius Firmanus*, a great Astrologer of those daies, who at the solicitation of *Varro* cast the Nativitie of *Rome*; which to recover, hee first of all tried for the Founders Horoscope. To attain to this, hee entred into a consideration of the main actions of his life; and because hee had understood by Tradition that there hapned an Eclipse when *Romulus* was conceived in the womb, hee went the Hermetical waie, as that is called, to finde out the Nativitie by the conception.

After consultation with the Stars, and a due comparison of this with what was otherwise known, *ἐν μάλα*, hee confidently pronounced this Judgment.

That *Romulus* was conceived in the first year of the second *Plutar. in.* Olympiad, the 23 daie of the (Egyptian) moneth *Chæac, Roma.* at the third hour of the daie, the Sun beeing then totally Eclipsed. That hee was born the one and twentieth of the Moneth *Tboth*, about the Sun rising. That the Foundation of *Rome* was laied then ninth daie of *Pharmuth* between two and three a clock in the morning, the Moon beeing then in *Jugo*. So the Astrologer.

Otherwise the Tradition was (which also *Taruns* considered) that the Foundation of *Rome* was laied in the third year of the sixth Olympiad, the Sun and Moon then beeing

ing in an Ecliptical conjunction, which defection was noted by *Antimachus* the *Teian* Poet.

For the first Eclipse, as his Tables (which are said to be those of *Hipparchus*) directed him, it fell out in the first year of the second Olympiad, upon the 23 daie of the Moneth *Chæac*, which answereth to the 24 of June at three a clock in the morning. Yet according to *Tycher*, *Ptolomie's*, and the King *Alphonsus* their Tables, the latitude was then so great that there could be no Eclipse at that time. So *Seibus Calvisius* and others. *Nicolas Muller* pretended, that this Eclipse could not be found out by the *Prutenick* Tables, but by the *Frisian*, which hee was then about (his own and more elaborate) hee promiseth to account for it. *Calvisius* answereth, that the *Prutenick* Tables according to *Copernicus* his Hypotheses were most exactly performed, and that hee doubted *Muller* could not stand to his word. Yet since that *Muller* hath calculated this Eclipse, and found it to be by his *Frisian* Tables, according as the *Astrologer* set down.

Henrie Bunting findeth it in the second year of the second Olympiad, one year later then the *Astrologer*. And this may seem to be nothing out of the waie. For *Dionysius Halicarnassus* reporteth, that *Romulus* as hee came not into the world, so hee went not out without an Eclipse. Now *Romulus* reigned 37 years, at which verie time the Sun was Eclipsed, upon Saturdaie the 26 of *Maie* about 7 of the clock in the afternoon. the Sun then setting at *Rome*; and the greatest absurditie *Calvisius* could finde in this was, that it setteth off but 18 years for the age of *Romulus* at the building of *Rome*; which as hee think's could not make him mature enough for the importance of this undertaking; but considering all other circumstances agree so well, the Acceptation is unjust enough.

For the other Eclipse pretended to be at the Foundation of the Citie. *Nicolas Muller* findeth that also in his *Frisian* tables, yet confesseth it could not be seen at *Rome*; but in *Asia* 'twas visible hee saith, and so might be known to *Antimachus*.

And this maketh something for the *Astrologer*, who (as *Cicero* citeth him) found the Moon at the Foundation in

Jugo,

Jugo, that is, as *Solin* may seem to interpret it, in *Libra*; the rather, becaus the Poët *Manilius* saith, that *Rome* was built in *Libra*. So *Petavius*: but *Solinus* (though hee knew not what hee said) yet saith too, That the Sun was then in *Taurus*, which is demonstrated by *Bunting*, and moreover, that it was in the twentieth degree; and therefore the more learned *Scaliger* and his *Calvisius* interpret the Astrologers in *Jugo*, to bee the same which is now said in *Nodo*, which is as much as to say, that the Sun and Moon were then in Conjunction, as *Muller* saith well, and that the Sun was *intra terminos Eclipticos*, within the Ecliptick terms at *Rome*, but not so far as to make the defection visible in that Horizon.

Howsoever the Astrologer according to his Calculation set down that *Rome* was built in the third year of the sixth Olympiad, which *Terence Varro* took for his resolution; and so reckoned from the Regifugium to the *Palilia* 244 years; *Marcus Cicero*, *Titus Pomponius Atticus* and the Emperor *Augustus* approving the Epilogisms, and besides them *Plutarch*, *Plinie*, *Paterculus* and others, and 'twas the received opinion; and is infallibly demonstrated in *Mercator's* Chronologie, by eight several celestial Characters or Eclipses, which calculated to *Nabonassar's* *Æra* fall even with the Astrologer. To say nothing of *Crusius*, who hath don something to the same purpose, or *Peter Appian*, who evinceth the same (I saie not how truely) out of the Figure of the Heavens, which *Turnus* found (but as *Julius Solinus* describeth it) at the laying of the Foundation, *Verrius Flaccus* in the *Fasti Capitolini* setteth down *Rome* built in the fourth year of the sixth Olympiad, one year later; and the Canons of *Eratosthenes* in the first year of the seventh Olympiad one year more, or rather but one in all; for the Registers of the Capitol agree with *Cato*, and hee differeth nothing from *Varro*, if *Calvisius* may bee Judge.

Therefore altogether neglecting *Temporarius* his morosifitie (who was so far out of conceit with *Turnus*, that hee would not believe that there was ever such a man as *Romulus*) we say that *Rome* was founded in the third year of the

sixth Olympiad which was in the year of the Worlds Creation 3198, and before the Incarnation 750.

CHAP. XI.

Æra Septimanarum Septuaginta, the seventie Weeks.

THis *Æra* was fixed by the Angel Gabriel, Dan. 9. *Seventie Weeks* (saith hee to the Prophet) are determined upon the People, &c. vers 24. Know therefore and understand, that from the going forth of the Commandment, to restore and build Jerusalem unto the Messiah the Prince, shall bee seven Weeks, and threescore and two Weeks, &c. And after threescore and two Weeks shall Messiah bee cut off, but not for himself; and the people of the Prince that shall com shall destroy the Citie and the Sanctuary, &c. And hee shall confirm the Covenant with manie for one Week, and in the midst of the Week hee shall caus the Sacrifice and the Oblation to cease, and for the overspreading of abominations hee shall make it desolate, even until the consummation, &c. So the Angel.

The Weeks are to bee understood not of daies, but Years; and those not of the Moon, but the Sun; and so 70 by 7 is 490 years, from the time of the going forth of the Commandment &c. unto the Abomination of desolation. But where to begin or end this Epilogism, is the *vexata Questio*, as Scaliger call's it, a question that hath endured the greatest controversie, involved with circumstances of such notable intricacie, that a Scholar of verie great parts ('tis reported by one that knew the man) fell mad with studying how to make this good.

Som reckon the Epilogism from Cyrus, others from Darius Hystaspis, and som from the seventh, others from the 20 of Artaxerxes Longimanus, accordingly ending the Weeks, som at the profanation of the Temple by Antiochus, others at the destruction of the Temple by Pompey, or that of Herod, or elf at the Passion.

The truest of the fals, is that which begineth at the seventh year of Artaxerxes Longimanus, and endeth in our Savours

viours Passion : for this maketh a good account of the years. It was the opinion of the learned *Bunting*, *Funccius*, &c. but that which I perceiv to bee rested upon, is the judgment of *Scaliger* followed by *Calvisius*, and this begineth the Epilogram at the second year of *Darius Nothus*, and determineth it in the final destruction of *Jerusalem* by *Titus*. For the Angel saith expressely, that after seven Weeks and sixtie two weeks, the Messiah beeing cut off, the holie Citie shall bee destroyed &c. and that in the middle of the seventieth week the Sacrifice and Oblation shall cease, and for an overspreading of abomination, &c. which is plainly called by our Saviour, the abomination of desolation, spoken of by *Daniel the Prophet* &c. and therefore no question, but the seventie Weeks are to end with the Holie Citie. Their beginning was to bee from the time of the going forth of the Commandment, &c. And this, though such an one was given first by *Cyrus*, and thirdly by *Artaxerxes*, yet most purposely from *Darius Nothus* in the second year of his reign. The 13 year of *Darius Nothus* is the 20 of the Peloponessack war by *Thucydides* that was the 92 Olympiad; and this was the 3538 from the Worlds Creation, or 4302 of the Julian Period, therefore the 2 year of *Darius Nothus* was the 4290 of the Julian Period, and that was the 3562 from the worlds Creation. The Cycle of the Sun was 6 and the Moon 15. And the Interval is expressely 490 years. For the Holie Citie was destroyed in the seventieth year of the Incarnation, which was the 4019 from the Worlds Creation, and the 4783 of the Julian Period; the Cycle of the Sun was 23, and the Moon 14.

CHAP. X.

Æra Alexandrea,

WHat time *Seleucus* began to succeed in his part of the Empire of *Asia*, The Greeks disusing their Olympian account, set up a new *Æra*, which though it reckoned from the reign of *Seleucus*, yet it bare the name of the conquerour.

X 3. from

from whom it was called *Æra Alexandrea Græcorum*, or *Syro Macedonum*. *Seleucus* began to reign twelve years after the death of *Alexander*, as appeareth by *Albategnius* and the *Almagest*; which consenteth also to *Diodorus Siculus*, who affirmeth that the first year of *Seleucus* was the first of the 117 Olympiad.

Therefore this *Æra* was fixed in the 4402 of the Julian Period, which was the 3638 from the world's Creation; the Cycle of the Sun was 6, and the Moon 13. The *Æra* was fixed saith *Scaliger* (though *Petavius* will not yield it) by *Calippus* of *Cyzicum*, who finding that *Meton's* *ciclus decennovenalis* exceeded the Moon's Revolution one quadrant of a daie, put four of these together, and detracting from thence one whole daie for the quadruple excess of hours, gave an exacter account of the Lunations then before.

This Cycle the Author to the honor of *Alexander* began the 28 of *June*, in the Summer Solstice at the new Moon, which followed the fight at *Gangamele*. And this was in the year of the world 3619 as the Eclipse assureth which hap'ned eleven daies before, but becaus this fell out to bee in the second year of that Olympiad, *Calippus* altered his minde, and stayed nineteen years to make his Period concur; but *Alexander* deceasing within seven years, the *Æra* could not begin till twelve years after, which was the first of the reign of *Seleucus*, and 3638 of the World.

CHAP. XI.

Æra Dbilcarnain

IS the same with the *Alexandrea Græcorum*, and hath nothing proper but the Name, which it self also is nothing but *Alexander* in other words as by the Arabick Geographer and otherwise 'tis made known. *Dbilcarnain*, that is, *habentis duo cornua*, as *Albumazer's* Translator expresseth it. So *Alexander* was called with relation to the Ram in *Daniel's*

niel's Vilion as som divine, but then they are fain to read it *Ailcarnain*, not considering that it is not the word in Arabick as in Hebrew, for a Ram, the Arabians if they had meant thus, would have said not *Aiie*, but *Hamelcarnain*; but let that pass, for the word written in it's own language manifestly importeth no more then one that hath two horns.

So *Alexander*, saith *Christman*, might bee called either for that his Empire was bipartite into *Asia* and *Syria*, (which is not altogether so true) or otherwise, for that hee joined the East and West together with Conquests, holding as it were the two Hornes of the World in his Victorious hands.

And this hee saith, becaus as *Hercules* in the West, so *Alexander* set up two Pillars for a *non ultra* to the Eastern World. The Arabians themselves saie more; For though the more commonly known Historians of this Conqueror *Q. Curtius* and *Arrian* out of his *Ptolomie* and *Aristobulus* take no notice of *Alexander's* falling in the Western World, (*Cedren* excepted, wheresoever hee had it) yet the Arabick Geographer doubteth not to affirm, that hee was the man by whose appointment and Design that Isthmos *Gaditane* was cut out, and the Atlantick Ocean let into the Mediterranean, so making that Streight or *Fretum* (therefore not to bee term'd *Herculeum*) now called the Sreights of *Gibraltar*, or as it should bee *Gebal Tarec*, that is *Tarec's Hill*, so called saith the Arabick Geographer from *Tarec* the Son of *Abdalla*, who having transported his Barbarians over the Streight, secured his Army with the Natural fortification of that Place. *Geographus Arabs.* 1. par. cl. 4.

But why *Alexander* should bee called *Dilcarnain* or *habens duo cornua*, *Scaliger's* reason is beyond exception, and which *Petavius* himself could not choos but commend. *Alexander* to raise himself a reputation of Divinitie, suborned the Priest to entitle him the son of Corniger *Ammon*, thenceforth the *Cyrenians*, who had formerly used to express this *Jupiter* horned in their Coins, transferred this honor to the Conqueror, and so the reputed son, as the Father was known by the name of Corniger which when it came to the Arabians was to bee said as here it is *Dilcarnain*.

CHAP. XII.

The Jews Æra.

Alexander the Great with his Grecian Armie marching towards *Jerusalem* with all intention of hostilitie, the High Priests and Levites came forth to meet him; all in their Holie Garments. The King beholding this reverent Assemblie, made an approach himself alone, and drawing near to the High Priest fell down and worshipped. The Captains wondring to see the son of *Jupiter Ammon*, who had given command that all men should worship him, himself to fall down to a Jew, *Parmenion* drew near and made bold to ask him the question. To whom *Alexander*; 'Tis not the Priest saith hee, but his God whom I adore, and who in his verie habit appeared unto mee long ago at *Dius* in *Macedonia*, and encouraged mee in my undertakings for the Empire of *Asia*. This don, the King ascended the Temple, where Sacrifice first don to God, the prophcie of *Daniel* was brought forth, the high Priest turning to that place which foretelleth of a mightie Prince of *Græcia* that was to conquer the *Persians*, which, the circumstances well agreeing, the King readily applyed unto himself, and so departed verie well pleased, and full of hope, leaving the People to their Antient peace. So their Historian *Josephus*; and the Book *Taanith* Cap. 9.

Antiquitat.
Lib. 11.

But it is added moreover by *Abraham* the Levite in his *Cabala*, that the High Priest by waie of acknowledgment made faith to the King, that all the children which should bee born that year to the holie Tribe should bee called by his Name; and moreover that from the same Time they would henceforth compute their *Minian Staros*, or *Æra* of *Contracts*, &c. fol. 3.

CHAH.

CHAP. XIII.

Æra Dionysiana Philadelphi.

A Celestial year is such an one as keepeth touch with the Sun, the Months whereof begin at his entrance into the Signs precisely, and especially serving for the Prognostication of the Seasons. Such a kinde of year *Dionysius* an Astrologer in *Egypt* set up after the example of *Metan* and others; (as by *Theon* 'tis noted upon *Aratus*.) The *Æra* whereof hee fixed in the first yeare of the famous *Ptolomie*, surnamed *Philadelph*. 'Tis often cited in the *Almagest*, which also giveth Testimonie that this *Æra* began in the 463 of *Nabonassar's* *Tboſb*, which was the fourth year of the 123 Olympiad, answering to the 4429 of the *Julian* Period, which was the 3665 of the world's Creation. The Cycle of the Sun was 5, and the Moon 2.

*Ptolm. lib.
10. C. 4. & 5
Almageſti.*

But neither was this this year of *Dionysius* meerly celestial, 'twas also civil, as *Scaliger* discovereth. yet of no greater use in Historie to reconcile one place in that golden book (as the same Autor termeth it) of *Jesus* the son of *Sirach*. That wise man saith that in the 38 year when *Evergetes* was King, hee came into *Egypt*, &c. but how could that bee, saith *Scaliger* seeing this *Ptolomie* reigned but 26 years. To saie as som do that hee meant the years of his own life, or the life of *Evergetes*, is rather to excuse the Autor, then interpret him. And therefore 'tis to bee said that hee referreth to the *Dionysian* Account, in the 38 whereof hee might com into *Egypt* in the time of *Evergetes*. And therefore *Petavius* upon his *Epiphanius* first, and again in his *Doctrina Temporum*, had little reason to fall so foully upon the much more learned Autor of this and manie other admired Revelations.

*Emendat.
Temp. lib. 5.*

CHAP. XIV.

Æra Hispanica.

Dion lib. ii. **J**ulius *Cæsar* in the fourth of his Dictatorship, appointed his Mathematicians to the Correction of the Roman Year; which is the beginning of the *Julian Account*. The Year 283 whereof *Censorinus* saith, was the 1014 of *Iphitus*, and that the 986 of *Nabonassar*. Therefore the *Julian Account* began the 703 of *Nabonassar* which was the 4669 of the *Julian Period*, and 3905 from the Worlds Creation. The Cycle of the Sun was 21, and the Moon 14. Seven Years after, and 38 before the Nativitie of Christ, the Spaniards being brought under the subjection of the Empire, received also this form of year; their *Æra* from that time forth bearing Date from hence: which though it was the fifth of *Augustus*, yet the Style went in the Dictators Name; and so the King *Alphonse* would bee understood in his Tables, when hee calleth this Term *Æra Cæsaris*, meaning the Dictator.

CHAP. XV.

Æra Actiæ Victoriæ. &c.

Cæsar *Augustus* having triumphed over *Antonie* and *Cleopatra* in the battel of *Actium*, Τὸ κατὰ τὰς μὲν ἑξῆς, saith *Dion*, became himself to bee Monarch of the World, ὅτε καὶ τοῦ ἀνακτοῦτος ἦν τῆς Μοναρχίας αὐτοῦ ἔτος, &c. in-
 somuch that hee gave command that the Empire should begin to compute their Acts from this date's Achievment; which was the second of September by *Dion*. It was the year of the World 3919, and 4683 of the *Julian Period*; as otherwise, and also by an Eclipse noted in the *Fasti Seculi*, tis manifest; yet by the decree of the Senate, this *Æra* was fixed in the destruction of *Alexandria*, which was taken
 August

August the 29, of the year following, 'twas the 16 *Julian* year, and the 294 from the Death of *Alexander*.

Till this time the *Egyptian* account measured by *Nabonassar's* year, consisting of 365 daies, without anie intercalation of the odd hours; in the place hereof the *Julian* form succeeded; And becaus the *Egyptians* called everie daie in the year by the Name of som God, which were therefore called *ἡμέραι Θεῶν*, and everie year of their *Lustrum's* or *Quadriennals* in like manner, which were therefore called *ἔτη Θεῶν*, *Anni Deorum*, these years were henceforth called in honor of *Augustus*, *Anni Augustorum Deorum*, or *Anni Augustorum*, as 'tis recorded by *Censorinus*, who onely mentioneth them by this Name,

This *Æra Actiaca* continued in use till the time of *Dioclesian*, who having gained himself an Opinion of Wiſedom and Fortune among his People, thought himself worthie from whom the Computation should now begin, which was don. It was therefore called by those of the Empire *Æra Dioclesiana*; but by the Christians *Æra Martyrum Sanctorum*, from the great Passion of Saints in the 19 of this Emperor's Reign, wherein more then one hundred fortie and four thousand Christians suffered persecution in *Egypt*. Thus *Ignatius* the Patriarch of *Antioch* answered *Scaliger* by his Letters; *Vir*, saith *Scaliger*, *quo doctiorem Oriens nostro seculo nontulit*. But the *Æra Martyrum* and that of *Dioclesian* begin at the same time; as *Christman* upon his *Alfraganus* proveth out of *Abull Hassuni* an Arabick Historiographer. And to assure the beginning of *Dioclesians Æra*, *Theon* upon the *Almagest* noteth an Eclipse of the Moon at *Alexandria*, τῇ 29ῃ ἔτει Διοκλησιανῆς, and in the 81 year of *Dioclesian*, and 1112 of *Nabonassar*. *Ashyr* the 29, and 6 of *Phamenoth*, and this Eclipse, exacted to the *Julian* form, hapned November 25, a little after midnight, in the year of the World 4313, and 264 from the Incarnation; the Sun was in the 5 of *Sagittarie*. Therefore *Dioclesian's Æra* was fixed in the 1032 of *Nabonassar*, which was the 284 from the Incarnation. Therefore as it is called *Æra Martyrum*, it referreth not to the persecution in the 19 of *Dioclesian*, but to that of his first year,

Theon. Hypom. 6. in Ptolem. Almagest. p. 248.

wherein *Diodorus* the Bishop celebrating the Holie Communion with manie other Christians in a Cave, was immured into the earth, and so buried all alive. *Eusebius* in *Dioclesian*.

This *Æra* is used by *S. Ambrose*, *Epiphanius*, *Evagrius*, *Hermannus*, *Contractus*, *Bede* and others. It stood in common Christian use, until the times of *Dionysius* the Abbot, who in stead hereof brought in the *Æra* of Christ's Incarnation, so that (as *Peter Aliac*, our *Bede*, and others) the Christians did not use to reckon by the years of Christ, until the 532 of the Incarnation, yet *Scaliger* may bee seen, *De Emend. lib. 5. p. 495. & p. 496. & p. the 18 of his Prolegomena*.

Nor is it to bee thought, saith *Christman*, that this *Æra Martiyrum* was utterly abolished, except we mean it of *Rome*; for saith hee 'tis yet in use among the *Egyptians*, *Arabians*, *Persians*, *Ethiopians*, and generally the Eastern men.

Scaliger saith it once and again (how truly I doubt) that it never was but as it still is used in the *Egyptian* and *Ethiopian* Churches: No doubt, but that it was most proper to *Egypt* where it first began, for which caus it is called by the *Arabians* *Teric Elgypti* the *Æra Ægyptica*. From the *Egyptians* the most part of the world received it, though the *Abassines* or *Ethiopians* in a directer line, as whose Patriarch and Religion is subject to that of *Alexandria*. The *Ethiopians* call it the *Anni Gratie*.

CHAP. XV I.

Æra Christi Nati.

D*ionysius* the Abbot who as wee said was Autor to the world of accounting by this new *Æra*, infinitely more concerning then that of *Dioclesian*, fixed the same in the 4713 of the *Julian* Period which answereth to the 3950 year from the World's Creation, so that the *Anni Christi* were not in use of Computation till the 532 year after the Nativitie, as it was fixed by *Dionysius*. This *Dionysian* *numerus* the more accurate in Chronologie finde to bee at fault, but not

not themſelves agreeing upon the difference. To ſaie nothing of the Biſhop of *Middleburgh*, who affirmeth that this *Æra* was behinde-hand with the true Nativitie 22 years, and that *S. Paul* himſelf had revealed this to him, though afterward hee changed this opinion, *S. Paul* it ſeem's not being in the right, and believed that this *Æra* was ſo far from being 22 years behinde, that it was two years before-hand with the truth. *Capellus* laboreth to prove that it is a Metachroniſm of fix years, *Kepler* of five, *Decker* of four, others of three, *Scaliger* of two, who demonſtrateth, as hee himſelf thinketh, that the firſt year *Dionyſian* of Chriſt ought to bee reckoned the third. Learned *Bunning* one of the firſt who took this exception, demonſtrateth that the difference is but of one year. Hee proveth it thus. Taking for granted out of *S. Luke*, that the thirtieth year of Chriſt is. Synchronical to the fifteenth of *Tiberius*. Hee noteth an Eclipſ of the Moon ſet down by *Tacitus* in the firſt year of *Tiberius*, the two *Sexti*, *Pompeio* & *Apuleio* Coſs. This Eclipſ hapned upon Thuſſdaie the 27 of *September*, in the 4727 of the *Julian* Period, which was the 3963 from the Worlds Creation. And ſeeing, as moſt certain it is, that this Eclipſ fell out in the firſt year of *Tiberius*, and that the fifteenth of *Tiberius* answereth to the 30 of our Saviour's age, it followeth, that the firſt of *Tiberius* was the fifteenth of our Saviour; and the firſt of our Saviour was the 4712 year of the *Julian* Period, one year ſooner then the *Dionyſian* Πλῆθὺς, or, as it may bee, the verie ſame; for 'tis doubted what *S. Luke* meaneth by αἰεὶ ἐπὶ Πάνα ἡ ἀρχὴ αὐτῶν; our own Tranſlation rendreth, that *Jeſus* began to bee about thirtie years old, &c. which conſidering, and that the firſt of *Tiberius* was but the begining of a year, the difference may ſeem to com within compaſſe of ſom reconciliation.

For the time of the year. The *Alexandrian*, and therefore the *Ethiopian* and *Armenian* Churches deliver that our Saviour was born the 6 of *Januarie*, the ſame daie hee was baptized, accordingly they celebrate both the Feſtivals in one daie of the Epiphanie, which for that it hath been of ſom ſtanding in thoſe parts, prevailed ſo far with *Cauſabon*, as to forſake the more received opinion, but not conſidering

how slenderly this Tradition pretendeth. 'Som question of of old there was in the Church of *Alexandria* (so their *Clement* reporteth) as concerning the daie of this Nativitie. To resolv this doubt they observed this course: The daie of his Baptism supposed, which as wee, they held to bee the *Epiphanie*, they supposed also out of the forequoted place of *S. Luke*, that our Saviour was born and Christ'ned the same daie, for that hee was 30 years old when hee was baptized. Their conclusion therefore was, that our Saviour was born the sixth of *Januarie*, which how consequent it is I need not saie. The forenamed Bishop of *Middleburgh* setteth down our Saviour born in *April*. *Beroaldus* thinketh, hee was born about the begining of *October*. So *Scaliger*, *Calvisius* about the end of *September*. As for the daie faith *Scaliger*, *Vnius Dei est, non Hominis definire*: and *Hospinian* perswadeth, that the Christians did not celebrate the 25 of *December*, as thinking Christ was then born, but to make amends for the *Saturnalia*.

How much better had it been for these men to content themselves with the Tradition of the Church, then by this elaborate unfruitful search to entangle the Truth.

The Religion of this 25 daie, though *Scaliger* saie it, *non est nupera neque novitia*, 'tis Apostolical by the Constitutions of *Clement*. &c.

Antiquitat.
Lib. 11.

Nor doth *Chrysostom's* Oration saie much less. The *Catholicus Armeniorum* in *Theorinus* Dialogue make's this good by Antient Monuments brought from *Jerusalem* to *Rome* by *Titus Vespasian*; or if this Autoritie could bee rendred suspicious, wee cannot elude the *Persian Ephemeris*, nor the *Astronomical Tables* of *Alcas*, in both which our Saviour is set down born the 25 of *December*. And truly the strange and rare position of *Heaven* at this Nativitie, doth not a little reinforce my belief, though otherwise not much given to admire matters of this nature; for *Cardan* finde's it in the Figure of our Saviour, there hapned this daie a Conjunction of the two great Orbs, which is of that kinde, which Nature can shew the World but once, except the World endure more then fourty thousand years.

CHAP. XVII.

Æra Passionis Dominicæ.

NO less question hath been made about the Year of our Saviour's Passion, then that of his Nativitie. Thus much is certain, That hee suffered upon Fridaie the fourth of *Nisan*.

Not to take notice of the Acts of *Pilate* cited by the Hereticks in *Epiphanius*. *Clemens* of *Alexandria* delivereth, That our Saviour suffered in the 16 of *Tiberius*, and 23 of *Phamenoſb*, which answereth to the 21 of *March*; but our Saviour suffered upon Fridaie, therefore the Dominical that year was E: but the 16 of *Tiberius* had 11 for the Cycle of the Sun, therefore the Dominical Letter was not E, but A: therefore either the Passion was not upon that daie, or ell it was not that year.

Epiphanius affirmeth that our Saviour suffered the 20 of *March*, but hee suffered (as before) upon the *feria sexta*, therefore the Dominical must bee D, for otherwise Fridaie could not fall upon *March* the 20. This hapned *Anno* 19 of *Tiberius*; but the Cycle of the Moon for the year was 15, therefore the Passover that year was not celebrated *March* the twentieth, but the fourth of *April*, and *feria* not *sexta* but *septima*.

Manie other forms of this opinion are set down by the Antient, but which will not endure the touch of these Characters.

Pblegon Trallianus noteth an Eclipse of the Sun the fourth year of the 202 Olympiad, the most horrible that ever was. No man ever doubted but this was that which the Scripture noteth at our Saviour's Passion, observed also by the Astronomers in *Egypt*, reported to have said those words, *Aui Deus Nature patitur*, &c. The Reverend Father *Dionysius* may bee seen in his Epistle to *Polycarpus* and to *Apollophanes*, but who when hee saith, that this was don by the Interposition of the Moon, doth not a little betraie his Tradition; for the

the Sun and Moon were then Diametrically opposed, and the Moon her self totally Eclipsed in *Libra* to the Antipodes of *Jerusalem*; therefore the Eclips was supernatural.

The fourth year of the 22 Olympiad answereth to the 19 of *Tiberius*, and the 33 of the Nativitie, which was the 4745 of the *Julian* Period, and 3982 of the World, in the 78 *Julian* year, and 780 of *Nabonassar*; and becaus it was *feria sexta*, therefore it was the third daie of *April*, there hapning the verie same daie a natural Eclips of the Moon in the 11 of *Libra*, which began at *Jerusalem* at 5 of the clock and 49 minutes in the afternoon. Therefore this daie was exceeding terrible, for the Sun was totally once, and the Moon once totally, and twice Eclipsed.

CHAP. XVIII.

Hegira Muchammedis.

MAbomet having introduc'd a new Superstition, which the men of *Mecha* impatient (as all other of alteration) resented not, was forced to flie that place. This flight of his, or persecution, as hee had rather it should be thought, in allusion to that of *Dioclesian*, and compliance with the Christians *Æra Martyrum*, was called *Hegira Muchammedis*, that is *Stowye*, or the flight of the persecuted Prophet. It fell out upon Fridaie the 16 of *Julie*, and 622 of the Incarnation, begining (as their years are Lunar) from the new Moon of that time, but which they account not as others from the Conjunction it self, but from the Horning, which is the caus why they set up in their Steeples a Crescent, as wee a Cross in ours. From this *Æra Fugæ Muchammedane* they reckon their years.

CHAP. XIX.

Æra Jesdigerdica.

THIS *Æra* was fixed, saith *Albumazar*, Anno *Hegire* 11, *Rabie prioris*, 22. *fer.* 3. which answereth to the 16 of June, Anno *Christi* 632, so called from *Jesdagerd* the last *Persian King*, in whom that Empire saith *Haithon the Armenian*, was lost the same year of our Lord unto *Othman the Saracen*; to bee reckoned not from the inauguration as *Alphraganus* and *Isaac the Monk* and som others, but from the death of *Jesdagerd*.

The *Persians* begin their year at the Vernal *Æquinox* accurately observing the Sun's entrance into the first point of *Aries*, which daie they call *Neuruz*, that is, *Novus dies*; from *ruz*, which in their tongue signifieth a daie, and *Neu*, *novus*, new; enterteining this time with great solemnitie, which they hold so sacred, that no Matrimonie there is accounted legitimate if not contracted in the Spring.

Now, becaus the *Ægyptian* year, to which that *Æra* did applie, still anticipated the Sun's motion, and gave an unjust account of the *Æquinox*, the Sultan of *Corasan* or *Mesopotamia*, appointed eight of the most learned *Astrologers* of that age (amongst whom *Aben sina* or *Avicen* was one) to make an exact determination of the Tropical year, which was don as they could. This new form was fixed in the *Æquinox* observed by them, the Sun entring the first point of *Aries*, Thursdaie the 18 of *Phrurdin* at two of the Clock in the afternoon, in the 448 year of *Jesdagard*, and 471 of the *Hegira*, which was 1079 of the Incarnation according to *Dionysius*. The Cycle of the Sun was 24, the Moon 16.

This *Æra* from the Style of the Emperor was called *Gelalæa*, that is, *Æra Augusta* or *Imperatoria*, as that word signifieth in the *Persian Dialect*.

CHAP. XX.

What is Proleptical, and what Historical Time.

Historical Time is that which is deduced from the *Æra Orbis Conditi*. Proleptical is that which is fixed in the Chaos: The *Jews* call it *tempus Tobu*, as the Chaos is called by their *Moses*, *Gen. 1.* So the new Moon which they suppose to be upon the second of the fix daies, that is, if the Luminaries had then been, they call *Novilunium Tobu*, for that as yet there was neither Sun nor Moon.

The first example of Proleptical Time was given by the Greek Church, who in their Computations follow the *Hollic* Scripture of the *Septuagint*. Therefore their *Æra Orbis Conditi* is fixed in 5500 year *Ante Christum Natum*. Their more Artificial men, perceiving that this vast Epilogism was good for somewhat els, besides the measuring of Times, applied it to the Characters, and they found that divided by 19 and 28, it gave the Circle of the Sun and Moon, but divided by 15 it gave not the true Indiction; therefore they added 8 to the summ, and so it became a Technical or Artificial Period, comprehending the three Characters, and because it supposed 8 years of the *Tobu*, it was Proleptical; but which the Times following not considering reckoned Historically, as if the *Æra Orbis* had then been fixed; but are thus to be corrected.

This Account is used by the *Maronites*, *Grecians*, and generally by the Eastern Church, it is called *Æra Græcorum*, or more properly *Periodus Constantinopolitana*, from the Seat of the Empire, where it may seem to have been devised.

By this Example *Scaliger* made up his *Julian Period*, which it self also, as this, consisteth of Time, partly Historical, and partly proleptical.

CHAP.

CHAP. XXI.

*Considering the Causes of that infinite Varietie which is
found to bee amongst Chronologers.*

Frederick Hufman in his Epistle to the Elector Palatine reckoneth up 40 several Opinions concerning the Connection of those two famous *Æra's*; this of *Cbristi Nati*, and that other of *Orbis Conditi*. And I doubt not but this diversitie might bee redoubled if anie bodie would undertake that such frivolous pains.

The extremest varietie is that of the Greek and Hebrew Scripture, making a difference of two thousand years; an occasion justly taken by som equally to disparage the autoritie either of the one or the other. For it cannot bee but that this Epilogisin must bee detracted from the Hebrew, or superadded to the Greek, therebeeing no mean waie of reconciliation. But certainly, the Hebrew (though I hold it not so everie waies incorrupt, as if not one jot or tittle of the same suffered the common fate of time) yet I believ it to bee the Original, and by the incredible diligence of the *Masora*, subservient to the greater providence of God, to retain more of it's own puritie, then anie other Scripture whatsoever; and therefore that it resteth in the Greek Translation, to account for this difference: yet neither do I think that choice Assemblie so neglected by God in a matter so importantly cared for by him, as to recede so foully from their Original.

I rather cast this corruption upon the dregs of Time, assuring my self that this imposture was put upon us by the Hellenists; those among them who affected that antient Heresie of the Chiliaists; the conceit whereof I affirm to bee the occasion of this corruption.

Other differences in that Connexion have these lesser Causes.

That profane Historie maketh no certain account of Time before the Olympiads.

That in the Romane affairs (a most important piece of Historie) the Consulships are not registred in the *Fasti* with that distinction and care as was necessarie, experience whereof hath been made by the industrious examinations of *Onuphrius* and *Cuspinian*.

That the Historians themselves generally did not consider so much the designation of Time, otherwise then with a reference to their own *Æra's*, which were but uncertainly fixt.

That manie of them wrote not the Historie of their own Times.

That som of them took libertie to relate those things inclusively, which others related exclusively.

That several Nations reckoned not by the same form of years. That all Nations not Christian, affected an Opinion of greater Antiquitie then their own beginings, endeavouring therefore to leav the Storie of their rising as possibly uncertain to posteritie, as in them laie. So the *Egyptians* tell us of Heroes past, who by their reckoning reigned long before the world was made; which they saie with as much credit, as the Indians tell us, that they have out-liv'd four Suns alreadie, and that this which wee have is the fifth from their begining: To saie nothing of *Janbazar Tsereth* and *Roani*, men that lived before *Adam's* time, as the book *Heubattish* make's report, and that one *Sombasber* was *Adam's* Tutor.

But the greatest caus of all is for that Professed Chronologers of our own times, such as *Funccius*, *Beroaldus*, *Bucholcer*, nay *Satian*, *Baronius*, *Torniellus*, and *Gordon* themselves were altogether unacquainted with anie Artificial waie of this work, not knowing how to make application of Natural and Civil Characters to the assuring of Times. One of the first who began to know what was to bee don in this matter, was the most learned, and perceiving *Mercator*, who Instituted a Chronologie by waie of Demonstration Astronomical. To this begining, somthing by *Crentzeim* was added; but verie much more by *Bunting* the Autor of a most elaborate Chronologie, demonstrating by the Characters
of.

of Eclipses, the Sun and Moons Circles, and with Calculation of everie Eclips since the world began.

But this Art hath received greatest perfection from that excellent work of *Scaliger de Emendat. Temporum*, upon whose grounds *Calvisius* hath erected a most incomparable Chronologie for demonstration of time by Eclipses, and Cycles of the Sun and Moon severally applied to everie year, yet wanting so much to accomplishment as may seem to be added by the incredible pains of *Helvicius*; who excelleth *Calvisius* (though otherwise excelled by him) in Synchronismes infinitely added, and the application of the Julian Period, which why *Sethus Calvisius* should not measure is verie much to be marvelled. These two therefore put together make up Chronologie everie waies absolute, and brought to such a perfection as needs not to be added unto; for though I doubt not, but that even those also are sometimes failing, as for some other necessarie and unavoidable defects; so also for that they are not thoroughly advised, whose Tables Astronomical they best and most securely may follow. Yet I assure my self the differences caused by this is but verie small and insensible; that it cannot be much amended though never so much care should be taken, and that by tampering it may be made much worse, as by the learned, infinite and equally unprofitable pain of *Petavius*, is too well known. Therefore good it were, that Chronologie brought to this degree of complement, might expect no extremer hand, but being stampd with the impression of some publick autoritie, might go currant in general Opinion, without farther clipping or defacing upon whatsoever specious and pretending reformatiōns.

CHAP. XXII.

Of Canon Chronological.

THe designation of Time *secundum intervalla*, the Chronologers call *Canon*: which if it set the *Æra's* down singly is termed *Canon*, καὶ οὕτως: if it make a Connexion of them, καὶ συνάγει.

An Example of the first is,

From the <i>Æra</i> of the <i>Julian</i> Period	<i>Anni</i>
Unto that of <i>Orbis Conditi</i>	764
Unto the <i>Universal Deluge</i>	2419
Unto the Birth of <i>Abraham</i>	2711
Unto the Destruction of <i>Troy</i>	3530

An Example of the second is,

The Creation fell out in the 764 of the *Julian* Period. The Flood came upon the earth *Anno* 1656 of the Creation, and 2420 of the *Julian* Period. Our Saviour Christ was born *Anno Mundi* 3949, *Anno Period. Jul.* 4713, *Olympiad* 194, and 748 of *Nabonassar*.

This Connexion of things is called *Synchronism*, whether it be of the intervals themselves, or together with the *Storie*.

An error committed herein is called *Anachronism*: and either saith too much, and that is a *Prochronism*; or too little, and that is a *Metachronism*.

FINIS.

THE ASSYRIAN MONARCHIE,

BEEING
A short Description of it's Rise
and Fall.

By JOHN GREGORIE, Master of Arts
of *Christ-Church in Oxon.*



LONDON,
Printed by *William Du-gard*, for *Lawrence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

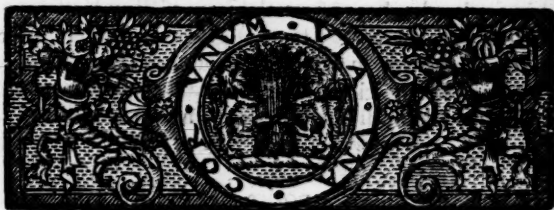
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THE ASSYRIAN MONARCHIE.

BEEING
A short Description of it's Rise
and Fall.



Monarchie, as the Philosopher discourseth in his Politicks, is the government of one man over manie. According to the degrees of this Principallitie, the word *Monarchie*, is equivocal ; in the prime meaning intending The Lawful Absolute Rule of som Prince, either Elecied or Succeeding , exercising Dominion corresponding with the Law of Nature, and the Right of Nations. Thus His Sacred Majestie is a Monarch or sole Governor within these his Realms.

In a wider and unjuster sens, A *Monarchie* is taken for The Peremptorie Autoritie of som Mightie Potentate, whose Right and Title for the most part is his Sword ; or , if hee hee Succeed, 'tis in the Ambition and Tyrannie of his Progenitors, by which hee usurpeth power where hee pleaseth,

A a striking

Τέτον δὲ
ἐν τῇ τυ-
ραννίδι,
ἢ μάλιστα
ἢ δοκεῖ
τυραννίς
ἀντιστοιχεῖ
ἔσα τῇ βα-
σιλείᾳ. &c.
Πολιτικῶν
δ'. κεφ. ι.

striking into the hearts of Men rather the fear then the love of him, whereby hee enforceth his unwilling Vassals to an unnatural Obedience. Thus the great Turk may bee called a Monarch; for in this sense, though it seem to secure it self under the protection of an acceptable name; yet a Monarchie thus taken, differeth little from that which Aristotle calleth the (Ἀριστοκρατία,) vice of a Monarchie, to wit, a Tyrannie.

Historians take more notice of this later, because the more notorious: of this kinde were those 4 great Monarchies un to whose Kings, as to famous Epoches, the stragling and unbounded affairs of the World are orderly reduced.

In this number the Kingdom of *Asshur* beareth a place, and the first; the Description whereof wee have here undertaken. In the consideration of this, wee shall observe in it a treble Vicissitude, which the *Babylonians* and *Assyrians* underwent, in the continuance of this Government. The first from *Nimrod* to *Ninus*, in which time the seat of the Kingdom was at *Babel*: The second from *Ninus* to *Asarbaddon*, and in this interim the *Assyrians* prevailed at *Ninive*; The third and last, from *Merodac* to *Belsazar*; in which again *Babel* got the better, which it held till all was lost to the *Medes* and *Persians*.

And for the greater illustration, to all this wee will premise the Description of the Land of *Asshur*; as knowing this full well that the circumstance of Place as well as Time addeth much to the understanding of the Storie.

אשור

THe Land of *Asshur* was so called, from him that first planted a Colonie from *Babel* in those parts, whose name was *Asshur* the Son of *Sem*. It is the opinion of that learned Rabbini *Don Isaac Abarhinel*, in his Commentaries upon the first Book of *Moses*, called *Beresith* in *Parasha No-ah*, fol. ג' טו שמו על שם יחשב באסורית על קראת

בן יקראת that is, *Assur* the son of *Sem* dwelt in *Assyria*, and from his name it was so called. To this opinion among the Antient Greeks, onely *Eratosthenes* attain'd, as hee is introduced by the Scholiast of *Dionysius* the *Alexandrian*, a Geographical Poet, his words are Ἰσίου ὅ, ὅτι καὶ τὸ παλαιὸν ὄνομα τῆς Ἑλλάδος ἦν Ἀσσυρία οἱ Ἀσσυριοὶ λέγουσιν, ἀπὸ εὐθείας τῆς οἱ Ἀσσυρί. Among the Modern *Suidas* hath embraced this conceit there, where hee pleaseth to retract his own, in the word Ἀσσυριοί. So also amongst manie others, *Gemma Frisius* for the Latine Writers, in his 22 Chapter of the *Division of the Earth*: from the Jew *Josephus*, who also favoureth this Assertion. The Etymologist therefore, who ever hee were, hath deceived himself in assigning the Etymon of this word *Assyria*, while hee forgeth this distinction between it and *Syria*; that *Syria* should bee that part of *Asia* which was overwhelmed in the Deluge, and was therefore so called διὰ τὸ σύρεσθαι ὑπὸ τῆς κατακλυσμῆς (which also are the words of *Hesychius*) but *Assyria*, saith hee, was that part which having escaped the Flood was so called from a the Particle Privative, διὰ τὸ μὴ σύρεσθαι ὑπὸ τῆς κατακλυσμῆς. But this is a Fable besitting the Greeks, whose Nation hath been seriously taxed by its own Autors, for their luxurie of invention in fabulous discourses.

In the next place wee are to free the Description insuing from the equivocation and ambiguitie of the word *Assyria*, which is somtimes taken for it self, at other times for the whole Region of *Syria*; in that sense comprehending in it more then it self, to wit *Palestine*, *Syrophanicia*, *Syria*, *Damascena*, *Arabia*, *Mesopotamia*, *Babylonia*, *Chaldaea*, somtimes more, somtimes less, according to *Strabo* & *Plinie*, and manie others. But our Master *Ptolomeus* to deliver the delineations of the world from the *Ataxie* and confusions of the Antients, dealt more accurately in his observations. Hee therefore in his first Chapter of the fifth Table of *Asia*, describeth our Countrey in this manner, Ἡ Ἀσσυρία περικεῖται ἀπὸ μέρους Ἀρχίων τῆς τῆς καπ. 1. μεγάλης. Ἀρχίας μέρει παρὰ τὸν Νιρῶτιον τὸ ὄρος. Ἀπὸ δὲ τῆς Ἀσσυρίας πύσσας, Μεσσοποτάμια, καὶ τὸ τῆς Τίγριδος ποταμῶς μέρος. Ἀπὸ δὲ τῆς Μεσημβρίας, Συσσιανῆ. Ἀπὸ δὲ ἀνατολῶν Μιθίας μέρει, &c. In a.

Καλεῖται
Συρία διὰ
τὸ συρῆναι
αὐτὴν ὑπὸ
τῆς κατα-
κλυσμῆς &c.
vide Etymo-
logicum ma-
gnum in vo-
ce Ἀσσυρία
Hesychium
in voce Συ-
ρία.

which description *Ptolomie* hath vindicated this Countrie to her proper limits; aptly sequestering *Assyria* from the rest, comprehending the Countrie within the confines of the great *Armenia* upon the North, *Mesopotamia* upon the West, *Susian* upon the South, and *Media* towards the Sun rising. The chief of *Ptolomie's* followers in this are *Dominicus Marius Niger*, in his Geographical Commentarie upon *Asia*; whose words I forbear to insert, because they are but the meer Metaphrase of the description already given. Besides him * *Vadian* hath don the like in the Chapter which treat-

* Pag. 159.
Tigurina e-
ditionis.

Marcianus
Heracleotes
in cap. 22.
Tis Susia-
nis.

eth of the Situation of *Assyria*. So also *Gemma Frisius* in his 22 Chapter of the Division of the Earth, and *Marcianus Heracleotes*, who in the description of *Susian* the Province, thus writeth; *ἡ δὲ ἀπὸ τοῦ Ἀρμενίου τῇ Ἀσσυρίᾳ*. Hee saith that the North limit of *Susian* is *Assyria*: and *Ptolomie* had said before, That the South limit of *Assyria* was *Susian*. The agreement of these Autors I oppose to the distraction of others, in reading whereof diligent heed would bee taken of the ambiguity of the word *Assyria*, lest the Reader not being sufficiently cautious, might happily bee then least acquainted with the Countrie, when hee hath travelled most about it.

Longitudo
& Latitudo
Assyriae.

* In the af-
signing Ge-
ographical
Longitude,
wee finde
an observa-
ble differ-
ence. The
Moderns

The Latitude of *Assyria* is Northern, cutting off from the Equinoctial towards the Pole Arctick an Arch of a greater Circle, containing about 5 degrees and $\frac{1}{2}$; from the 34 degree to the 39 and 20 scruples. The Longitude accounted in the middle Line, from the great * Meridian of the World, is from the 78 degree to the 84. In assigning this Position, wee wee have rather inclined to *Ptolomie*, then the modern conjectures of later Writers; for though instruments bee more exact, and men's experience more universal, yet what shall all that do, *cum jam Seges ubi Troia fuit & Ninus in ipsa Nino requiratur*: when 'tis brought to such ruine, that if the founder himself should rise again, *Ninus* would scarce

accounting from the Isles called *Azores*, guided by the variation of their compass: the *Arabians* account from the Pillars of *Hercules*, or the Sireights of *Gebaltarck*, corruptly called *Gibraltar*; *Titus Abelsfeldea*, Som also from *Arius* under the Line, and others otherwise: but *Ptolomie* from the fortunate Isles, and him here wee follow.

finde

finde *Ninive*, though hee sought it in it self. According therefore to the Longitude and Latitude assigned, The site of this Countrey is in the North part above the Torrid Zone, between the *Tropick of Cancer*, and the *Arctick Circle*, under and about the fourth Clime: the longest daie beeing som 14 hours, and one second part. This Situation is approved by Rabbi *Abraham* in his description of the Climes, his words are these, האקלם הרבעי מן מתחיל מטהום השלישו ער מרחב'לי מעלת מאפן המיש המי שירר לפאת צפון יומי ו'ד שעות וחצו ויו ונצא אל אשר that is, The fourth Clime begineth at the end of the third, to the Latitude of 36 degrees of the equal line in the North portion, and his daie is fourteen hours and one second, and passeth through *Assur*. So far the Rabbin. Wee conclude therefore, That the position of this Region is an Oblique Sphear, whose *Phenomena* are these: They enjoie, as wee do, both a Vernal and Autumnal Equinox, the Sun beeing in *Aries* and *Libra*. Their site is in the South part of the North temperate Zone, therefore their air is pleasant. The Sun never culminates in their Senith point, that beeing placed beyond the *Tropick of Cancer*, which is the extremest circle of the Sun's Motion in his Northern declination. And becauf the Opticks teach, that everie Opacous bodie projecteth his Shadow to a part directly opposite to the bodie luminous, therefore the Sun beeing either in the Northern or Southern Signes, their shadowes are never directed to the South, but contrariwise: therefore they are *Heteroscii*. Lastly, they have the Pole Arctick alwaies elevated, and the Antartick alwaies hid.

*Vuella Al-
baxen.*

For the Astrological site of this place, it is comprehended within the first Quadrant, in the part Oriental and Meridional, and is therefore subject to the second Triangle under the Dominion *Taurus*, *Virgo* and *Capricorn*, the Planetarie Lords beeing *Saturn* and *Venus* Oriental: in regard of whose rule in that earthly Triplicitie, the inhabitants must needs bee of a disposition wanton and lascivious, in apparel gorgeous, in Religion Idolaters: And becauf the *Assyrian* in special is subjected to *Virgo*, and her influence

is Mercurial, therefore our inhabitants must bee great Astronomers. Thus *Ptolomie*, *Cardan*, &c. But whether it bee so or no, let their Ghosts dispute before *Minos* and *Rhadamanthus*. Thus much is certain, That the manners of the Antient inhabitants most aptly corresponded with this Prognostication, and if anie urge the contrarie at this daie, these Autors may easily finde an answer; that besides the translation of the *Perigæum* and *Apogæum* of the Planets, the precession of the Equinox, and the Suns lesser Excentricitie, 'tis apparent that the Signs in the eight Sphear have forsaken their places in the first Moover; *Aries* now beeing in the *dodecatemorie* of *Taurus*; and *Pisces* in the place of *Aries*. And so much may suffice for the general application of Theoretical Geographie, to the Practical description of this Countrie. Before wee enter the particular parts, our discours shall tread awhile upon the Borders; Where first on the North part wee meet with the *Armenian Mountains*, which might have been slightly passed over, but that they shew the place where once *Noah's Ark* rested. That it rested in *Ararat*, or *Armenia*, *Moses* beareth witness; that it rested in that part of *Armenia*, wherein wee have placed it, may bee a conjecture not without probabilitie, becaus *Ptolomie* placeth the Countrie *Gordiena* directly upon the North adjoining in Situation to these Mountains. Now that Countrie was so called from the *Gordiean Mountains*, upon which the Ark rested, as is approved by a double Paraphrase of two Antient *Chaldeans*, *Jonathan* the son of *Uziel*, and *Onkelos*; the one translating that Text of *Moses*, to wit, *הר יאראר* *the Mountain of Ararat* by *קרדו* *Cardu*, the other by *קרדון* *Cardon*, both entending the *Gordiean Mountains* (whereof *Strabo* and *Curtius* discours) *Elias* also in his *Metburgeman* allowing their interpretation.

Of these Mountains *Stephanus* maketh mention in his Book *De urbibus*. So also *Elmarinus* the Arabian translated by *Erpenius*, and another of that Nation whose name is unknown, cited by *Schickard* in his *Taric* of the Kings of *Persia*. The later thus writeth, *قرب الجدي*

الذات

הר יאראר
מורי קרדו
*Elias in Me-
zburgeman.*

الذي استخب السخقوت عليه السعينة ضو
 صغينه فعده عليه السلا السلام that is, This is
 (Mount) Godius, upon which that Ship rested, that Ship of
 Noach, on whom be peace. But whereas this Autor calleth
 the Mountain Godius, Schickard admonisheth that it is an
 error of the Transcriber, who in stead of *جودي* Gordi
 writ *جوديب* Gadi. It is apparant then that the Ark
 abode upon the Gordian Mountains; but where or upon
 which, that is yet doubtful.

Rabbi Benjamin Tudelensis who travelled through all
 parts, to visit his Countie-men the ten Tribes dispersed,
 giveth notice in his *Itinerarie*, that the place where the Ark
 rested is four miles distant from Gezir Ben Omar, and that is
 an Isle Situate in the mid't of Tigris, at the foot of the
 Mountains of Ararat. The Armenians also design the place,
 urging Tradition for a certain Mountain heretofore called
 Gordie, but now Gibel Noe, as Andrew Thevet intimateth
 in these words:

רט כהלך דוג מיל יזל למקמם שנחת שסר בת נוח ודי.
 Rab. Benjamin in *Itinerario*. citante Schickardo.

Au reste quelques Chrestiens Levantins, entre autres, les Ar-
 meniens & Caspiens mainetienment que ceste Arche s'arresta en
 la Montaigne que l'on nommoit jadis Gordie, à present dit par au-
 cuns du pais, Gibel Noe.

La Cosmo-
 graphie U-
 niverselle
 Livre. 8.
 Chap. 15.

Wee have also those among the Moderns, who have plac-
 ed this Mount under a peremptorie Longitude and Lati-
 tude as a thing ordinarily known: yet for ought I perceiv,
 Posteritie in this hath obtained of Antiquitie nothing
 more then the verie name, and that is *βæus*, by the Testi-
 monie of Nicolas of Damascus, not Lobar, as Epiphanius:

Josephus
 Ag. xxi. 2.
 c. 4.

though Junius would correct the other by this. It was cal-
 led *βæus*, from *בירא* birath, which in the Armenian tongue
 signifieth properly anie stately Edifice, such as this vast Ves-
 sel might seem to bee: In after times 'tis like they called
 their Ships by the same name, and thence the Greeks tra-
 duced

duc'd the same signification : for so *Suidas*, *Hesychius*, and the *Etymologist* conceiv of this word *ῥαεις*, that it often is taken for *πλοῖον* ; and therefore *Lycophron* in his *Cassandra* calleth the *Argonavis* αὐτόθεντον ῥαειν.

*Scaliger in
Notis ad
Fragmenta.
pag. 40.*

In this conjecture that it may pass the better, know that great *Scaliger* hath born his part, as the Reader may finde in his notes upon the Greek fragments, added as an appendix to his admired industrie in the Emendation of the *Times*. Thus much shall suffice for our abode in the North of this Countrie, where the Reader may pardon our long tarrying for *Noah's* sake.

Ἰσίδωρος
χαράκη-
ν.

Upon the East, as was said, this Region is bounded by the *Medes*, in special by the mountain *Zagros*, whereof a most Antient Geographer maketh this mention, Εἴτα ὅς ὁ καλεῖται Ζάγρος, ὅς ῥ' εἰλεῖ τῷ χαλκονίτῳ χάραν, καὶ τῷ Ἰσίδωρ, &c. Upon the South wee shall finde first *Susian*, the Province so called from the Metropolitane Citie *Susis* ; which the *Etymologist* saith, might bee derived from *Susia*, signifying in the *Syrian* tongue a Horse, for that this place afforded good Horses. Indeed *נֶסֶב* in the *Syriack* signifieth so : but his other conceit is more probable, that it was so called from the Lilies which grew thereabout; as *Aristobulus* and *Chares* most aptly determine in *Athenæus*, this onely is their error, that they say Σῦς signifieth a Lilie in the Greek tongue, whereas they ought to have said in the Hebrew ; for the *Jews* indeed call a Lilie *שושן* *Shusan*: and therefore was this place so called διὰ τῷ ὀρεγμότῳ, for the pleasure of the place, becauf of so manie Lilies wherewith it was most naturally and pleasantly beset.

Σῦσα ἢ πῶ-
λις ὡς Ἰσίδω-
ρος περὶ
πότων κει-
ναι,
ἢ ὡς τὸ
ἰστιάσιμον
ἐν αὐτῷ.
Συσίαν ὃ
ὑπὸ Σῦσαν
τὸν ἰστιάσι-
μον λέγουσι,
Etymolo.

Κληθῆναι δὲ τὰ Σῦσα, ὡς ἰστιάσιμον καὶ χάραν, διὰ τῷ ὀρεγμότῳ τὸ τέπερ Σῦσαν ὃ εἶναι τῇ Ἑλλάνων φωνῇ τὸ κείνον. *Athenæus.*

*Strabo lib.
15. Geog.*

Here the Kings of *Persia* kept their Courts in Winter, becauf the Region hereabouts was then most temperate, though in Summer it was so extremely hot, that when the Sun was in the Meridian, the Lizards and Serpents could not pass by the waie, but were stricken dead with the extraordinary fervor which the Sun beams projected, beeing multiplied

tiplied more strongly by the reflection of certain Mountains not far from thence, as *Strabo* the Autor most probably perswadeth. Who also addeth, that for this cause the Inhabitants were forced to make earthen floors upon the tops of their Houses, the depth of two cubits, for no other reason, but to free themselves from the intolerable heat. *Strabo lib. 15. Geog.*

By this Citie ran the River *Vlai*, as *Daniel* calleth it. *Pto- Plinie.*
lonie and *Plinie* write *Euleus*; no great error: it was also *Herodotus.*
called *Choaspes*, becaus that runneth into it. This River *Maximus*
was venerable in the opinion of the Kings of *Persia*, who al- *Tyrius.*
waies drank of this water where-ever they were. Rabbi Ben-
jamin hath observed, that, in his time, among the ruines of
Elam stood *Susan* the Castle, in time past the Palace of *Alba-*
fueros, having yet manie fair and goodly buildings from
the daies of old. Hee noteth also, that hee found there
7000 Jews in 14 Synagogues, there beeing before one of
them erected the Sepulchre of *Daniel* the Prophet. Thus
Rabbi Benjamin; in whose daies it seemeth by what hee
saith afterwards, that the River was built upon both sides,
and the citie divided into two parts, that dissevering them
both; whence it came to pass in after-times, that the one
part by reason of commerce thriving more then the other,
it was superstitiously imputed to *Daniels Tomb*, which the
richer part then kept; this fond conceit once set abroad
caused great emulations, and in fine to compose the debate,
Singar * *Shach* commanded that the Tomb should bee dis-
placed and set upon the Bridg, in the midst of the River
Vlai, that so both parties might enjoie their vanitie with
an equal participation. Not far from *Sufis* wee have placed
the plain of *Dura* where *Nebuchadnezzar* erected the golden

האחר שאל *Shach* Benjamin in Itinerario fol. 20.* קברו של דנאל עליו השל
with the *Persians* and *Arabians* and the neighboring inhabitants, signifieth a King:
from whence is derived that form of Speech which wee use at the Chess-game, when
the King is taken: to wit of שאל מלך *Shach Mat*, commonly *Check-Mate*
which in this language signifieth, The King is dead. *Shichard in Turi Regum Persar.*

statue, that stately Trophie of his Idolatrous worship. Thus
 Dan. 3. 1. *Junius* hath noted upon that place in *Daniel*.

Babylon. Next unto *Susian*, also upon the South is placed the land
 of *Nimrod*, or *Babylonia*, and therein not far from *Tigris*
 the Citie *Erce*, which *Ptolomie* in a pardonable error, cal-
 leth *Aracca*. From hence passing over the River, wee draw
 near to that pregnant Relique of the new world's ambition,
Babel by name; so called from the event of that, becauf
 there their Language was confounded. For so the Hebrews
 intimate by the word *Babel*, a word which in our mother
 tongue wee yet retain from our *Saxon* Ancestors, as they
 from *Askenaz*; for when wee hear a man speak confusedly,
 wee saie hee bable's. The foundation of this Citie was laid
 in *Nimrod's* pride, and therefore must needs have a fall; and
 the fall thereof was great: upon these ruines King *Ni-
 nus* built again, but with more humble intentions, and more
 happie proceedings. *Semiramis* continued the work, and
 enclosed all within a wall of that height and thickness, that
 wee shall hereafter in her life make bold to ask the question,
 whither 'twas hers or no; in the mean time, doubting lest
 it will prove too great a work for a woman.

This Citi: hath been deservedly set forth by the indu-
 strie of manie, and those most famous Writers; as *Strabo*,
Diodorus, *Herodotus*, *Solinus*, *Plinie*, and *Eustathius* upon
Dionysius Afer, &c. For the form of the Citie, it was four
 square, as *Herodotus* saith; the walls so thick that two
 Coaches might meet upon the breadth: for the Circuit,
 the Autors above mentioned agree not. The most exact Tra-
 dition for this is that of *Clitarchus*, that the wall was 365
 furlongs about, which divided by 8, set off for the Quotient
 45 $\frac{1}{2}$, the number of English miles in the whole compass,
 allowing eight furlongs for one mile. *Clitarchus* addeth,
 that the wall was finished in one year, each daie one furlong,
 till the 365 was compleatly ended, which is the just com-
 putation.

οὗτος ὁ Κλει-
 ταρχος ὅτι
 ἡμερῶν
 μετ' ἡμε-
 ρῶν δια-
 κρίτων εἰς
 τὴν Ἀσίαν
 τινὲς ἀνέ-
 γειλαν βι-
 αρίων,
 (καὶ τὴν)
 ἐξήκοντα καὶ
 ἑνὲς, ὅτι
 περὶ θίαν
 ὅτι ἡ ἴσαν
 ἡμερῶν εἰς τὸν ἐνιαυτὸν ἑσὼν ἐφίλομένην τὸν ἴσον ἀριθμὸν ἢ τῶν καδίων ὑποθήσα-
 δαι, διόδωρος βιβ. β. *Herodotus* saith, the wall was 52 of the Kings cubits
 in thickness, *Q. Curtius* 32 foot in thickness. *Quintus Curtius lib. 5.*

plement of the Julian Solar year in daies, not respecting that fraction of Hours and minutes, in which the Astronomers agree no better then our Clocks and Dials, as the Proverb is. The height of the wall was 200 Cubites, the Towers 10 foot higher then the Wall. To approve what hath been said concerning this spacious Citie, hear what the great philosopher discourseth in the third of his Politicks, that *Babylon* was so wide and ample, that three daies after it was taken, one part of the Citie knew nothing of it. The buildings in this place were not continued to the Walls, nor to themselves, and if there had been no more societie among the inhabitants, then there was among their houses they had scarce ere com together; for their dwellings were all asunder; but the reason was politick to avoid the furie of fire, and undergo a seige in war, for the wast which laie between the houses, in time of a siege was sowed and the increas sufficient to maintein themselves within themselves: by reason whereof it was impossible to win this citie: for against a famine they had thus provided, and other waie there could beenone, for the wall of the citie was an impregnable fence against the strongest Rampiers; and hence it was that *Darius* could not attein to the conquest of *Babylon*, without a famous stratagem, as *Justine* relateth out of *Trogus Pompey*. *Justin. lib. 1*
This Citie opened it self at an hundred gates, and those all of brass. In the midit of the Citie upon the one side of *Euphrates* stood the Kings palace, a statelie and sumptuous structure, on the other side of the river likewise in the midit stood the Temple of *Jove Bell*, and in the midit of that were erected 7 lofty towers upon the eighth, that beeing a furlong high, and as much in breadth, from the top of this Tower the *Chaldeans* made their Astronomical observations as the noble *Tycho* in his *Vraniburgum*. In this Temple was placed the golden Image of *Jupiter*, which was to bee seen in the daies of *Diodorus* the *Sicilian*, in height fourtie foot.

Wee have reserved for the last place, that bold attempt of Art in the *Horti pensiles*, that pleasant Paradise which the Syrian King planted upon the battlements of a Tower, the top whereof was the base of the whole work, the foundati-

Τοιαύτη ἦ-
το ἡ βαβυλὼν καὶ
πάντα, ἥτις
ἔχει περι-
γερῶν
μᾶλλον ἐθ-
νους ἢ πό-
λεως ἥς γὰρ
πάντα ἐα-
λακίαν δι-
πλῶν ἡμέραν
ἐκ αἰδέεσθαι
τὴν μέγαν
τὴν πόλεως.
Πολιτικῶν
βιβλ. γ.

See in Ty-
cho's Astro-
nomical
Epist. the
description
of this V-
raniburgum.

on of the garden was laid in stone, above that were placed Hurdles compacted together with slimie sulphur, these were covered over with brick, and that overlaid with Sheets of lead, upon which was cast abundance of earth manured with that dexteritie, that plants grew there as properly as in their native soil. Strange indeed it was to see a wood upon the top of an house, and that trees rooted in stone should grow 50 foot in height; and yet the credit hereof hath an interest in the best Autors, both among the Greeks and Latines. And this was once the flourishing estate of *Babylon*, that fierie furnace in which it pleased God to dissolve the hardest hearts of the most refractarie Jews. But now *Bel* is bowed down and *Nebo* stoopeth, no *Arabian* pitcheth his tent there, nor Shepherd his fold: But *Jiim* crieth in the Palaces, and the Houses are full of *Ohim*; The Ostriches dwell there, and the Satyres dance there.

Isa. 13. 19.

* *Ibid.*
Mesopotamia.

L. Florus.

Thus leaving *Babylon* the beautie and pride of the *Chaldeans*, wee com unto *Mesopotamia*, which bordereth upon this Countrie South and by west. This is called in Scripture *Aram nabaraim*, that is *Aram* between the two Rivers, to wit, *Tigris* and *Euphrates*, here *Abraham* sojourned at *Carras*, famous for the sight of *Crassus*: this also was the Countrie of *Laban* the Syrian.

Further West *Tigris* boundeth *Assur*: *Moses* calleth it *Hiddekel*, which Rabbi *Chimchi* derive's from חדר and חקק, either saith hee, becaus the waters are of a sharp taste, or elf becaus they are of a swift course. The *Chardeans* call it *diglath* דגלת the *Arabians* אלדגלת *Aldiglath*, all for the same reason: for the word *Diglath* or *Diglito*, as *Plinie* hath preserved it, is corrupted out of *Hiddekel*; or if *Diglath* bee a primitive, the reason is notwithstanding the same, for that also signifieth a thing narrow and swift. Let *Josephus* bee the interpreter. Τίγρις ἢ Διγλάθ, ἢ Ἐφραῖμα τὸ μὲν ἐνὸντιον. Af. τὸ δὲ ξύ. for this cause also it was called *Tigris*, though *Aristotle* himself hath said otherwise, who, as hee is introduced by the Scholiast of *Dionysius Afer*, testifieth that in times past this river had been called *Sulax*, which, saith hee, signifieth καλὸς ὁρμαίνων prone or precipitate. (such indeed it is) and in after

Aristoteles
ad Scholiast.
Dionys. Af.
Alexand.

after times *Tigris*, from that *Tiger* which carried mad *Bacchus*, I know not whether. But the word it self discovereth its own Etymon, *Tigris* from גִּיר *gir*, signifying in the *Persian* tongue an arrow: to which if wee add the Hemantick letter ט *Tau*, wee have the word entire גִּירִי *Tiger* or *Tigris*, becaus the stream of this river ran so swift, that it was most like the projection of an Arrow out of a Bow. and this is the opinion of *Quintus Curtius*, and others. And well might notice bee taken of the swiftness of this River, the stream of whose current usually ran as fast in one daie, as the most nimble footman can do in seven, if *Sbickard* hath not mistaken in his *Taric* of the Kings of *Persia*; where hee citeth *Plinie* and *Solinus*, but none could give him occasion so to saie, save onely *Dionysius Afer* in these words, where speaking of *Tigris*, hee thus setteth down.

—ποταμὸς ὅστις πάντων
Τίγρις εὐρρεΐτης φέρεῖ ῥέον ἴσον ἐλαύνων,
Τόσσον ἀνδρῶν ἰδὼν, ὅσον ἑβδόμων ἡμᾶς ὀδεῦσαι
Ἰφθίμου καὶ κρημνὸς ἀνδρὸς ἀνύσειεν ὀδίτης.

Which words perhaps *Sbickard* might understand in that sense, in which wee have cited him; but the Poëts intent is far otherwise, as hee may understand that readeth his Scholiast who best understood him; for *Eustathius* upon those words thus discourseth,

Δίττω καὶ τὸ ἀρχαῖον οὗ ποταμοῦ ἔτος (id est *Tigris* & *Euphrates*)
ὅσον ἂν (φθσιν) εἰς ἑβδόμων ἡμᾶς ἰφθίμου καὶ κρημνὸς ἀνδρὸς ὅ ἐστι, *Eustath. in:*
ταχύς ὀδίτης ἀνδρῶν, ἐπὶ δὲ, φθσιν ἡμερῶν ἢ μέσην τῆς ποταμῶν *Dion. Afr.*
ὀδὸς ἐστὶν εὐζώνη ἀνδρῶν, τῶν ἐστὶν, ἀπὸ τῆς καὶ ἡλαρῶ εἰς ὀδόν. &c.

Wherefore, according to the judgement of the Scholiast, the meaning of his Poet is, that the distance of the two rivers *Tigris* and *Euphrates*, is as much as the best fitted traveller could go in seven daies; that is as much as if hee had said, *Mesopotamia* in breadth would prove to a good footman seven daies journie. So though *Tigris* bee ποταμὸς ὅστις πάντων, of all Rivers the swiftest, yet in this opinion hee hath made more haste then good speed. Wee have sufficiently lingred upon the borders of *Assyria*, wee will now travel in the Countrey, begining first with *Adiabene* be-

becaus as *Plinie* and *Solinus* testifie, *Adiabene est Assyriorum initium*. The beginning of *Assur* is that part which is called *Adiabene*, for here 'tis probable that the founder made the first plantation of his *Assyrians*, becaus the King *Nimrod* first conquered this place, and settled the Government in a Metropolis erected by himself.

It was called *Adiabene*, not as the Greeks have vainly conjectured from *διαβήνω* and *α τδ σπεύδω*, becaus this was a place of hard passage, as *Strabo*, *Eustatius*, and the rest; for this conceit is refuted by *Marcellinus*, a traveller in these parts, who witnesseth that hee passed over a certain River called *Adiavas*, from which the place was called first *Adiavene*, which word when it came among the Greeks, they changed, *v* into *β*, necessitie often urging them to this, for want of that letter in their Alphabet, so where the Original readeth *David*, דָּוִד, the Septuagint they read *δαβιδ*, the Evangelists reteining the same.

*Ammianus
Marcellinus
in vita Jul-
iani. pag 302
edit. Lugdun*

Ninive urbs, In *Adiabene* that which first and best deserv's our diligence is the thrice noble seat of *Ninus*. The Scripture Stile's it both in *Moses* and the Prophets, *urbs magna Deo*, and therefore seeing God himself hath taken notice of it, wee will take the more.

It was called *Ninive* from *Ninus*, *quasi Nini*, נֹרִי *Naveh*, that is the habitation of *Ninus*, becaus *Ninus* set the last hand to the complement of this Citie, and there kept his Court.

But hee that laid the first foundation was the son of *Cham*, not *Sem*; though our English Metaphrase hath so translated. To decide the matter hear *Moses* himself: מִן הָאֲרָצֹת: הָהֵן יָצָא הָאָשׁוּר וַיִּבֶן אֶת-נִינְוֶה In which words, our Translation taketh *Assur* for a person, which beyond all doubt should bee taken for a place, and then it run's thus: From that land (to wit *Babylon*) hee (that is *Nimrod*) went out into *Assur* and builded *Ninive*. And this is the meaning of *Moses* in the minde of that most learned Jew *Ramban*, or R. *Moses ben Nachman*, as shall appear by his gloss upon the place, as hee is cited by *Abarbinel* in his Commentaries upon *Bereſhib*.

Ramban saith, פ"ר הר' מנן שהיה כמו מן הארץ אה חהיה

היה וְעַם נִמְרוֹד לְמִשְׁכֹּל בְּאֶרֶץ אַשּׁוּר וְשָׁם בָּנָה אֶת
 נִינְוָה וְשָׂאֲרָת הַמְּדִינֹת הַגְּדֹלוֹת אֲשֶׁר זָכַר וְיִהְיֶה
 רַמְבַּן *Ramban in Abarbinelis Commen. ad Bereshith.* These words intend thus
 much. Out of that land went *Nimrod* to rule over the
 Countrie of *Assur* and there hee built *Ninivie*, and the rest
 of that Province's great Cities, whereof (*Moses*) maketh
 mention, and this Text וְעַם אֲשִׁיר is all one as if it
 had been וְעַם אֲשִׁיר *&c.* Thus *Ramban*, who also citeth a Con-
 concordance necessarily requiring the like exposition in the like
 case, as saith hee מִלֶּחֶם מִוֶּרֶץ אֲדָרָעִי, must bee rendred
 as if it had been מִלֶּחֶם מִוֶּרֶץ אֲדָרָעִי *Ramban* in this is not
 singular, nor hath wanted his deserved approbation among
 our own most learned Writers. For thus readeth *M. John*
Drusius, so *Tremelius*, judicious *Calvin*, and diligent *Para-*
us: none without good reason, for what should *Assur* the
 son of *Sem* do among the children of *Cham*? And again,
 hee that built *Babel*, was as likely to build *Ninive*. The
 founder therefore of this Citie was *Nimrod*, for the situati-
 on thereof, it was set upon the River *Tigris*. A late
 Writer of our own in his *Microcosm* hath made bold to
 displace it, affirming that it was built upon *Euphrates*, which
 if it do not otherwise appear, I will ingeniously repent
 the mention of him, whom notwithstanding I should also
 have spared in this place, had hee himself spared great *Sca-*
liger in a lesser matter: were it not that I count it frivolous
 to cite a modern Autor in a matter of Antiquities; to this
 one I could oppose the Autoritie of manie, amongst whom
Ninive upon *Tigris* is as ordinarie, as *London* upon *Thames*.
 But to fetch that situation upon this River, from the same
 fountain which they did, I appeal to the Antients.

Amongst the Latines *Plinie* is plain, that *Ninus* the Citie
 stood upon the River *Tigris*. Among the Greeks thus *Hero-*
dorus, speaking of a certain Trench, ἔσχατος ὃ ἐστὶν ἀπὸ πάντων ποτα-
 μῶν ἐν τῷ Ἑυφράτῳ ἐς τὸν Τίγριν παρ' ὃν Νινὴ πόλις ὀνομάσκειται:
 where out of all doubt, though the Text bee something
 cryptical, yet παρ' ὃν is not to bee referred to *Euphrates*, or
 the Trench, but to *Tigris*, as the same Autor expoundeth
 him.

Arrian. re-
rum Indic.

himself in Euterp, where hee plainly saith, that *Tigris* run's by *Ninive*. *Arrian* in his book of the affairs of old *India* speaking of *Tigris* thus writeth, *ὁ ποταμὸς ὁ Ἀσσυρίων* *ἔξω τῆς Νίνου, πάλαι ὡς καὶ ἐνδοξαστα, &c.* that is, *Tigris* runing out of *Armenia* antiently a great and famous Citie, &c. where a trustie and faithful Writer hath plainly set down our desire. To these wee add the last and greatest, our master *Ptolomie*, according to whom wee have placed this Citie upon this River towards the Sun rising.

Besides this consent of the Greeks, summe up the whole truth in the Autoritie of an Hebrew Geographer, and hee, *testis oculatus*, to wit, the forenamed *Benjamin Tudelensis* in his *Itinerarie*, where making mention of that Citie which the *Arabians* call, and others from them *القوم* *Almozal*,

והיא עיר גרולה faith that Citie is built upon *Hiddekel* (that is *Tigris*) on מאר מים the one side, over against *Ninive*, a bridg onely between קרסוהיא it and *Ninive*; if therefore *Mosul* bee built upon *Tigris*, יושבר there beeing but a Bridg between it and *Ninive*, it is appa- על נחרה rent in the judgment of an eie-witnes, that wee have pla- הדק ced it where it should bee. Onely *Diodorus* dissenteth whe- בניה הנק ther by an error in the Text, or by misinformation, one or ננינה other it is likely: for wee must not forsake all these, to lean הנושרלכר to one. The reason of his error might bee, becauf in fine Benjamin. these two Rivers meet and becom one and the same.

Itinerar. fol.

Ninus therefore was set upon *Tigris*, not as *Diodorus* upon *Euphrates*, nor upon the River *Lycus*, as *M Nicolas Fuller* in his *Miscellanea*, who for that opinion citeth all those almost, whom wee have introduced for the contrarie, adding also *Ammianus Marcellinus*, an Autor as hee saith beyond all exception, which wee denie not; onely this wee have found, that both hee and the rest are by *Fuller* in this matter misinterpreted, as hee that diligently readeth shall bee readie to testifie. For the situation thus much. For the circuit and compass thereof, the Prophet *Jonah* describeth it to bee a great Citie, even in the eies of God, of three daies

שלושה ימים journie, *Diodorus* saith, that the sides thereof were inequi- later, the longest sides containing 150 furlongs in length,

the

the shortest 80. According to which dimension of the parts, the whole circuit must bee 480 furlongs, which divided by eight, set off for the Quotient 60, the number of English miles, measuring the compass of this citie. The words of *Diodorus* are these, Ἐκείσε πόλιν ἐν τέλει χιλιόμετρον, ἐτερέμηνες αὐτῆς ὑπερσπασμένης τὸ γῆμα ἔχει ἢ πρὸ μακροτέρων πλάτων ἑκατέραν ἢ πόλιν 80. σταδίων, ἢ δὲ βραχυτέραν ἐννεήκοισιν· διὰ καὶ τὸ σύμπεριεῖν, περιέδωκεν συσπασμένης ἐν σταδίων τετρακοσίων καὶ ὀγδοήκοντα, τῆς ἐκείσε· ἢ διεξέειπεν. τηλικαύτως γὰρ πόλιν ἑδρεῖς ὕστερον ἔκτισε, καὶ αὐτὴ τὸ μέγεθος τῆς περιέδωκεν, καὶ τὴν περὶ τὸ πᾶν καὶ μεγαλοπρεπῆς. Τὸ μὲν γὰρ ὕψος ἔχει τὸ πᾶν ποδῶν 80. τὸ δὲ πλάτος τρεῖς ὀμβάσις ἰσπαράσιμον ὡς οἱ δὲ σύμπεριεῖς πύργοι τὸν μὲν ἀεὶ μὲν ἢ χίλιοι καὶ πεντακόσιοι, τὸ δὲ ὕψος ἔχον ποδῶν διακοσίων, &c. where the Autor having discoursed upon the immens and ample circuit of *Ninus*, addeth, That the Founder failed not of his purpose: for after him (saith hee) never anie erected the like Citie, whether wee respect the greatness of the Compass, or the stateliness of the Walls: for the Walls were in height one hundred foot, and so thick that three Charriots might ride upon the breadth together. Hee addeth also, that the walls were beset with a thousand and five hundred Towers; each of them erected to the height of two hundred foot. So far *Diodorus*: whom after ages may for ever gratifie for this pretious monument of Antiquitie, (which hee alone seemeth to have preserved) for the illustration of that which the Holie Ghost in Scripture more then once inculcate's concerning this vast and mightie *Ninive*.

That Citie of *Babel* and this of *Ninive* by a fatal vicissitude held up the *Assyrian Monarchie*, till the time of *Daziaves* the *Mede*, and *Cyrus the Persian*. It suffered manie overthrows, before it received it's last: two famous, the one by the irruption of the River *Tigris*, which at an inundation broke out upon the wall, and threw down twentie furlongs thereof, which destruction, (notwithstanding the stream of Interpreters run's oth-erwise) yet let the Learned inquire whether it were not plainly foretold by the Prophet *Nachum* in those words עבר נהר כלל ים that is, And with an Inundation passing by, hee shall make a full end

Διόδοτος
β. 6. 6.

Hee should
saie twelve
thousand.
See *Jonah*
Leo Africa.
nms.

ἡ ἐν καλαυσιμῷ ποταμῷ, συνίκητι ποταμῷ). *Septuag.* Chronologie seemeth to denie this interpretation; but each man must consider, that the time of this Prophet, or his Prophecie is not determinate by anie autoritie of Antiquitie, and therefore in the Moderns can bee but conjectural. That the River made this ruine, *Diodorus* is a pregnant witness. The second destruction was undertaken and ended by *Nebuchadonozor* the King of *Babel*, as the Jews in their Chronologie testifie: So *Rabbi Saadias* upon the Prophet *Daniel*. And indeed this Citie was too great to bee destroyed at once, beeing as wee have said 60 milks in compass. The Reader at the first sight may judg it incredible, were not *Alcaire* in *Egypt* at this daie extant to correct his unbelief; a place, as *Buntingius* hath noted, no less in circuit; and so populous, that there oncedied of the Plague in one daie twentie thousand.

The Prophet *Jonah* writeth, that in the citie of *Ninive*, by the testimonie of God himself, were more then one hundred and twentie thousand persons, which could not discern between their right hand and their left. If there were so manie children, then at the proportion, the inhabitants were almost innumerable.

The Tomb of *Ninus* was almost as admirable as the Citie; but of that in his Life.

It may now bee said of *Ninive*, which once was of a great Citie in *Strabo*, *Magna Civitas magna Solitudo*: The greater *Ninive* was, the greater are her ruines: for now, The rejoicing Citie that dwelt carelessly, that said in her heart I am, and there is none besides mee, how is shee becom a desolation? a place for beasts to lie down in; everie one that passeth by her shall hiss and wag his head. *Zephan. 2. 15.* Against this Citie prophecied *Jonah*, *Nachum*, *Zephaniae*, &c.

It is at this daie falsely called *Mosall*, and at that place *Nestorius* his Sectaries have taken their Shelter, that Heretick of *Constantinople* condemned by a Synod at *Ephesus*, &c.

Arbelitis.
עיר בל
Ir. Bel.

Next unto *Adiabene* is *Arbelitis*, so called from the most ancient citie *Arbela*, which notwithstanding what *Strabo* hath said of the son of *Athmoneus*, I would diligently derive

rive of *Ir Bel*, that is the Citie of *Belus*, who was no doubt the first founder thereof, after the death of *Nimrod*. At *Arbela* was that bloodie battel between *Darius* and the great *Alexander* for the Empire of the world, as the common tale goes: but *Arrian* in the description of this expedition affirmeth the contrarie, from the testimonie of two eye-witnesses, *Ptolemæus* and *Aristobulus*: adding that the battel was pitcht at *Gaugamela*; the same thing *Plutarch* hath observed. *Τὴν δὲ μεγάλην μάχην περὶ Δαρδανίου ἐν τῇ Ἀρβήλῳ, ὡπότερ οἱ πολλοὶ γράφουσιν, ἀλλὰ ἐν Γαυγαμήλῳ ἦν ὁ πόλεμος*, *Scaliger* giveth the reason of this mistake, Because, saith hee, *Arbela* was famous, and therefore better deserved to carrie awaie the credit of such a victorie then *Gaugamela*, a poor obscure Village, which before him *Arrian* hath said, Πόλις δὲ ἐκ τῆς Γαυγαμήλας, ἀλλὰ κόμη, ἢ μεγάλη, ἢ δὲ ὀνόμας. οὗ οὐχ ὅτι, ἢ δὲ ἐκ ἀπολύτῳ τὸ ὄνομα. *Gaugamela* (saith hee) is no citie, but a village, and but a little village, the place no waie famous, and bearing but a homely name. And therefore hee saith, καὶ δοκεῖ πόλις ἔσθαι τὰ Ἀρβήλα ἀπὸ τῆς μάχης τῆς μεγάλης μάχης. Whereas hee saith that *Gaugamela* is known but by a homely name, it deserv's further enquire. *Scaliger* saith, that the word *Gaugamela* is in the language of the place as much as the inwards of a *Camel*, which signification the word indeed will bear in the *Assyrian* tongue, but for what reason? The learned Critick answer's, That some of the Antients have said that a *Camel's* Inwards were there interred. *Causabon* in his notes upon *Strabo*, deriveth it from *Geb* and *Gamal*, *Geb* signifying an eminent high place; but *Strabo* himself hath given the best, and the most antient Etymon, who setteth down that it was called *Gaugamela*, that is, saith hee, the Houf of a *Camel*: and this will hold, for so *Gaugamele* might with a facile error bee written for *Naugamela*, there beeing no difference between *Gimel* and *Nun*, but a smal apex or excrefcence, which oft-times escape's the Printers diligence, and more often might the Transcriber's haste: and seeing it was *Naugamela* from *נֹא* and *גַּמְלָא* *Naub Gamal*, it signifieth properly and aptly the houf or habitation of a *Camel*. The reason of this imposition is well ren-

Solinus.
Arrianus in
expeditione
Alexandri.
Strabo lib.
16. Geog.
Scaliger in
lib. de emen-
datione tem-
porum.

Gaugamela
intestina Cam-
elis signifi-
cans.

גַּמְלָא
נֹא

dred by *Strabo*, becaus saith hee, *Darius* the son of *Hystaspis* bestowed that place of rest and too'd upon his wearie fainting *Camel*, which had tired out himself in his hard service. At *Gaugamela* therefore, not at *Arbele* was fought that famous battel of the two mightie Monarchs for the Diademe of the world, which fortunate *Alexander* brought awaie, Heaven it self bearing witneis thereto by an Eclips of the Moon.

Ptolomeus
lib. Geog.

Not far from *Arbela* is the Mountain *Nicatorium* *Nika* *ἵκετον*, as *Strabo* call's it (for in *Ptolemie* wee finde it not) *Alexander* the Great gave it that name from *νικτω*, *vinco*, that it might bee, as to this daie it is, a constant Trophie of that famous victorie which this King atcheiv'd at *Gaugamela*.

In this Countrie of *Arbelitis*, *Strabo* also placeth the Citie *Demetrias*, as also the Temple of *Aeneas*, and the Palace of the King of *Persia*, with the bituminous Fountain, all which wee have set down according to his description.

Upon the River *Caprus* standeth *Oruba*; which *Junius* well conjectureth to bee no other, then that which *Moses* in *Genesis* calleth *Reboboah*. In the South coast of *Arbelitis*, between *Caprus* and *Gorgus*, *Ptolemie* placeth *Thelbe*, which perhaps was so called from *Tubal*, as also another Citie placed by the same *Ptolemie* in *Babylonia* without our Chart, so called out of doubt from *Tubalcain*, for hee writeth *Thelbecain* with no great error.

Arrapachitis
dis regio.

Next to *Arbelitis* is *Arrhapachitis*, so called from *Arrbapa*, a Citie lying in this coast East and South upon the limits of *Apolloniatis*. This *Arrhapachitis*, *Junius* had once conceived to bee no other but *Arpatis*, and the chief citie thereof to have been that *Arpad*, which is spoken of in the *Kings*, and elsewhere: but this Learned Commentator correcteth himself in the 49 of the Prophet *Jeremie*, vers. the 23. This Coast doubtless took it's name *Arpachetis*, from *Arphacsad*, the son of *Sem*, and brother to the founder *Assur*. Here lieth *Darna*, *Obana* and the rest, places better known by their names then ought elf. Next them the *Sambate*, and below *Appolloniatis*, famous for the Metropolis from whence it had it's name. These names are reckoned up by

Nadian, Glarean, Volateran, and Niger; men who altogether followed *Ptolomie* in their *Chronographie* of the Land of *Assur*: more then the names will hardly bee found either in them or eliwhere, onely *Apollonia*, nor much of that. But *χαλδαιος* deserv's our consideration, for which wee gratifie old *Isidore* the *Characenian* cited by *Athenæus*, for otherwise wee had never attained to the knowledg of that place which *Moses* calleth *Calanne* in the land of *Singar*, for that *Calanne* without question is the Metropolis of this Countrie *Calonitis* which our Autor old *Isidore* calleth *χαλδαιον*, as wee have placed it. *χαλδαιος* saith hee, lieth so, that it is separated from the *Medes* by the Mountain *Ziry*, as wee have said. *Ἰσίδωρος*
χαρακηνίς

Thus wee have indeavoured the delineation of the famous frontiers of old *Assur*, which the reader if hee pleas may behold in our Chart; alwaies provided that hee bee not offended at this, that wee have drawn the lowest parallel equal to the highest of that Latitude; for 'tis easily known to my slender skil, that seeing Topographical plains are all portions cut out of the entire Sphears, therefore the Parallels as they increas in Latitude ought to bear a different proportion to their Meridians: yet this curious courf wee took not in a matter that needeth it not, but projected the Chart upon a Parallelogram, becaus in a distance no greater, for a purpose of no greater moment, the disproportion can nothing prejudice the Description.

THe State-Government of *Assyria* was Regal, it began in Tyrannie, which *Aristotle* cal's the Vice of a Monarchie: it continued under the succession of absolute Princes from *Jove Bel* to *Belsazar*. The policie which this Countrie did enjoie was as in all other Kingdoms, Ecclesiastical and Civil. In their Ecclesiastical policie wee consider their Religion. God they served, but not the true; nor one, but manie and fals their Deities, for the most part, were placed in Heaven; the Sun, Moon and Stars; and in-

deed, were men allowed to chuse themselves a God: this was somewhat a tolerable impietie, for such great Astronomers to adore the Host of Heaven.

The Manner how they worshiped the Sun is set down by

Macrobius
Saturnia pri-
mo. Cap. 17
et 23.

* Θεῶν δὲ
μύητον ἡμῶν
σέβαν τὰ
δοῦλον ἴσ-
ως. νόμῳ
δὲ ἔδωκε

τῆς δουλείας
Herodot. lib. secundo De Magoetis loquens. idem etiam Xenophon de Armeniis scribit, eandem etiam causam reddens lib. quarto, Ἀνάβαρ.

Macrobius, who describeth the Image under which this Planet was adored, adding unto his description a Symbolical interpretation. To the Sun they sacrificed Horses, and the

* reason was, becaus they judged it convenient, that the most nimble God should bee served with the swiftest Oblations. The Altars whereupon these Sacrifices were offered, they erected either in open Courts, as 2 Reg. Chap. 21. vers 5. or elf upon the tops of their Houses, as Zeph. 1. 5.

Isaiah.

Tremelius supposeth that the Prophet intendeth this God of the Sun by that which hee calleth *Nebo*, but that deserveth further enquire: Doubtless *Nebo* was som notable Statue among the *Teraphins*, and what they were wee will now strive to discover.

וכן בלשון
רומי קידון
לפרוץ
טורפוטור
Turpitude
Tisbites in
Taraph.

תרף Taraph the root and singular of *Teraphim* seemeth properly to have signified anie dishonest disgraceful matter, as *Elias Tisbites* intimateth in the word *Taraph*; where also hee insinuate's both the affinitie and Etymologie of the Latine word *turpitude*, from this Hebrew word *Taraph*. For so saith hee the Latines call, *id quod turpe est טורפוטור Turpitude*. And for this caus the Hebrews called that Magical divination of their Heathen neighbours which was made by enchanted Heads and Statues *Turpah*, and those Images so charmed *Teraphim*: for the *Teraphim*

ומצאתי
שכך היו
נעשיות
החרפים

were certain Lares or household-Gods in which the Divil made answer to the simple Heathen; their making is thus set forth by *Tisbites* out of Rabbi *Eliezer*. in the 36 Chapter

שחשון אדםבנר ומולקין את ראשו וכול קיו אותו במלח ובש
שם ובית בין על אשחשן שם רוח שומארה ומנחין אותה
תחת רא ראשו ונחשנים אותו נקיר ומול יקון לפניו נרת ומש
ל' Ex Pirke R. Eliezer p. 17

whose

whose words wee may render in this manner, speaking of those Idols, I have found (saith hee) that the Teraphim are thus contrived. They cut the throat of a first born male, they pul off his head and powder it with salt and odors, (Then) they write upon a plate of Gold the name of an unclean Spirit putting that under the head, then place they this head upon some wall, setting burning Lamps before it, and so worship in the presence thereof, and of these Laban asked counsel, &c. as wee have set down in the margine foregoing. So the Chaldees Paraphrast in Hosee rendreth Teraphim by מַדּוּן Mechaui, Indicans, shewing or declaring: For that was the condition of these Teraphim, as Rabbi Chimchi also approveth in the Root Taraph and Delrio an expert Magician in his Animadversions upon the words of Laban.

The like is set down in the Book of R. Simeon Ben Jochai which is called Zohar. fol. 77 upon the words of Moses, וְלָבָן וָרָעָה And Laban went, &c. It is therefore manifest, that the Teraphim were nothing else but the heads of first born males, made and erected under the influence of some certain Planet under whom some certain Spirit (as Orisieb over Saturn was predominant, whose name must be engraven in some thin plate, and placed ceremoniously under the Head, this done, Lamps must be solemnly burned before it, and then after some diabolical Exorcisms, Necromantically performed, the head shall prove vocal. The tale goes current amongst us, that our Countryman Roger Bacon once framed such a kinde of Magical Machination in Brasse. Doubtless Albert the Great spent thirtie years to frame out a statue like a man, and in the end by the apt composure of certain engines and manie moovable machinations, taught the Image to speak; but 'twas much, if not Magick: for speak it did and that so articulately, that it well nigh frightened a great Schoolman out of his wits, even Thomas Aquinas himself, as Boterus relateth.

See M. Selden De Diis Syris.

Aquinas hearing the statue speak brake it in pieces.

That which persuadeth us that the Idol Nebo was one of the Teraphim, is the Etymon of the name; for Nebo is derived from a root, which signifieth to Prophecie or Divine, as they did by the Teraphim, for that reason of the word is rendered

דוד by the Jews. So *Abarbines* upon that place in *Isaiah*,
 נבו Nebo stoopeth.) That the *Assyrians* used *Teraphim* is mani-
 fest by the *Storie* of *Laban*. That they were noted *Magiti-*
cana lege ans and *Astrologers*, *Simatba* the *Witch* in *Theocritus* doth
 in loco Citato manifestly declare, where speaking of her *Veneficial*
 'Aarvelw *Philtr*, she confesseth to the *Moon* in the *Dorick* Language
 παρ' ἑαυτοῦ μαδοῖσα, that she learned those tricks of a *Traveller* that came from
 &c. Theoc. the Land of *Asbur*, that is, (saith the *Scholiast*) from a
 in pharma- friend of hers that was an *Assyrian*. Who also addeth, that
 ceutria. the *Assyrians* were a Nation in *Magick* most exact. And
 Παρὰ τὸ ἐ- therefore seeing it cannot be determined for certain what
 μὲ φίλῃ τῷ this *Nebo* should be, I know not why this conjecture may
 'Aarvelw not with others have it's pardon, seeing it hath brought
 τοιαῦτα som probability.
 μαδοῖσα, That therefore the *Assyrians* worshiped the *Sun*, 'tis
 &c. *Scholiast* manifest: as also that they worshiped him not under the
 'Aarvelw δὲ name of *Nabo*; this *Nabo* being, as we have conjectured, som
 ἑστὸς ἀ- one more noted then the rest among the *Teraphim*, but if
 κεινὸς μα- anie pleas to ask *Antiquitie* for the name of this great God
 γειν. the *Sun*, hee shall finde his Answer in *Macrobius*, who tel-
 Scholiastes eth us that the great God of *Asbur* was the *Sun*, and that his
 ibidem. name was *Adad*; which, saith hee, by Interpretation signifi-
 Qui sese pu- eth (one) so indeed אדא *Ada* in the *Assyrian* tongue
 rificant doth signifie from the *Hebrew* אַחַד *Achad*, unus. A grea-
 in hortis po- ter testimonie of this *Idolatrie* then *Macrobius*, wee finde in
 nē Achad in the *Prophet* *Esay* in the last Chapter, where God threatneth
 medio, come- doth confound those that purifie themselves in *Gardens* (אֲחַד
 dentes car- אַחַד saith the Text) *Achar Achad*, behind *Achad* that is ei-
 nem porci, ther the *Temple*, or rather som *Idol* erected to the honor
 Abominatio- of the *Sun*, not unhappily placed in the midst of their
 nis, & mu- *Gardens*, where each *Spectator* might dailie behold and
 ris, confun- admire the pregnant effects of the *Sun's* vigorous in-
 dentur una fluence, and powerful operation. 'Tis the accurate inter-
 dictum Je- pretation of the learned *Scaliger*, in his notes upon the
 hove. Isa. Greek Fragments, page 35, approved also by another *Sca-*
 cap. ultimo. liger of our own, *M. John Selden* in that choice work of
 his upon the *Syrian* Gods. Both these consent that the *Ido-*
 latrious Rites spoken of in the same vers, make but up a su-
 per-

perſtitious kinde of Luſtration. The former part of their gloſs is undoubtedly true, the later whether it bee or no, it is no waie neceſſarie for this place, nor (ſince they have ſaid it) theſe years to determine. If wee nothing help, it ſhall nothing hinder that wee add thereunto; that in the verſ, as wee have ſet down, mention is made of Mice which bear their ſhare in the Abomination, for ſo ſaith the Text. *They that purifie themſelves in Gardens behinde Acbad, in the middle, eating Abominable fleſh, as of Swine and Mice, &c.*

Alexander ab Alexandro relateth the moſt of the Antient kindes of Luſtrations, but maketh no mention of Mice. yet it is to bee noted, that manie rites performed in theſe Exerciſes, were altogether Magical; in that ſenſ the Mice may take place, and com within the verge of their Gloſs: for a Mouſ is *μαγικὸν ζῷον*, an Elf which Conjurers are not unacquainted with. Hear what they ſay,

Take the liver of a Mouſ and give it in a Fig to the Swine and they ſhall follow the doner which waie or whither hee liſteth. *Pierius* in his admirable diſcourſ upon the *Ægyptian* Hieroglyphicks introduceth an experiment to prove this Charm, which himſelf ſaw at *Patavium*. *Pierius de Mure.*

All this is the more probable, becauſ as wee have already proved, our *Assyrians* were greatly given to exorcifms.

And ſo wee have don with their Idolatrie to the Sun.

Herodotus telleth further, that theſe *Assyrians* alſo worſhiped the Moon, and good reaſon, or elf they had no God all night, a time as I ſuppoſe, wherein they had moſt need. They worſhiped the Moon under the name of *Myliſſa*, which word *Scaliger* hath well noted, in their Language ſignifieth *Genetricem*, in which ſenſ it may not unaptly bee applied to the Moon, whoſe power though ordinarie, *Philophie* ſuppoſeth to bee meerly paſſive, yet not without a Contradiſtion, the ſame *Philophie* allowing the light of the Sun to have a ſenſible and neceſſarie activitie upon the inferior bodies, allowing alſo the light of the Moon to bee borrowed from the Sun, and 'twere a notable incongruitie, that the ſame light ſhould bee active in the Sun, and paſſive in the Moon; but if the

D d

Moon

Myliſſa, Myliſſa ſig. Myliſſa in Notis ad Vet. Græcorum, &c.

Terent. An-
dria.

למלכה
מלכה
Regina Cae-
lorum.

Moon did nothing help the second causes in Generation, yet in the bringing forth 'tis evident, for this is most certain, though everie Midwife hath not observed so much, that the most easie deliverie a woman can have, is alwaies in the increas, toward and in the full of the Moon, and the hardest labors in the new and silent Moon; which Astronomers call the Synode or Conjunction, which was the reason that the Midwives heretofore did alwaies in such a case implore the aide of this Planet, for the safe and easie deliverie of their Infants. An Example hereof wee may have one among manie in the Comedie, where the woman in the extremitie of her travel, cries out to the Moon, *O Juno Lucina fer opem*. And this amongst others must needs bee a reason why our *Assyrian* worshipped the Moon, and why they worshiped her under that name. The Prophet *Jeremie* maketh mention of this worship in the 7 Chapter, where hee calleth the Moon the *Queen of Heaven*, as our English Translation hath verie well rendred. The Prophet addeth that the Women made Cakes to this Queen; And why the Women? First becaus the Moon was a Queen. 2. Becaus the Women at their labor were most beholding to the Moon, who by her great moisture mollifies the *Secundine* and makes the passage easie for the deliverie of their children. This Custom of offering Cakes to the Moon our Ancestors may seem not to have been ignorant of; to this daie our women make Cakes at such times, yea the childe it self is no sooner born, but 'tis baptized into the names of these Cakes; for so the women call their babes Cakebread. Add hereunto that the Saxons did Adore the the Moon, to whom they set a daie apart, which to this daie wee call Moon-daie.

And thus wee have run through the chiefeest Idolatries of this Nation: much more might bee said, and perhaps hereafter shall bee: in the meantime wee will onely add a Conjecture concerning *Nisroc*. *Sennacherib*, as hee worshipped in the house of *Nisroc*, was slain by his two sons; who or what this *Nisroc* should bee, is so doubtfull, that *Peter Martyr* could finde nothing in all the Ancient Writers to explain

plain the matter, his own opinion dependeth upon the Etymon of the word *Nesrac* which signifieth (as hee saith) *Deum fuge mollis*, a God or a Jove ^{or Jove}, whither as to a Sanctuarie *Sennacherib* might betake himself, it may bee so, I rather suppose, if I may bee so bold, that *rac* in this place signifieth the Sun; for so this people sometimes called the *Snn*, as *Francis Junius* hath noted upon *Shadrac* in the Prophet *Daniel*. So then this Temple was an *Asylum* built in *Ninive*, to the Honor and under the protection of the Sun, who was therefore called *Nesrac*, that is the Sun of flight, for the reason given.

It might bee added how these Nations applied their devotion to the rest of the Planets, as to *Venus* that is *Sbar*: in the honor of whom their Feasts were celebrated by the same rites that the Romane *Saturnalia*, the servants sitting down, and their masters attending: So also wee might put in *Chium*, whom some call *Saturn*, but of these, for ought I See M. Selden. finde the matter is not so manifest; 'tis onely apparent that they worshiped the Sun and Moon chiefly: and the rest of the Host of Heaven in their order: but of that order and manner wee have nothing certain yet to saie, time may perhaps favor our industrie, and make us acquainted hereafter with that, which now wee must not bee ashamed to confess our selves ignorant of. In the interim, wee must content our selves with what hath been said, briefly concerning their religious politie. Their Civil customs shall now take their places.

The King of *Assur* was assisted in the Civil Government by a trebble Magistracie, chosen all out of the gravest and most noble within the Realm; The first sort were to look to the placing of their Virgins according to that manner which shall hereafter bee declared: as also to give judgment in Matters of Adulterie, &c. The second in matters of Theft: The third in the rest.

Physicians these people have none, they beeing such who cannot save anie man by their profession, till they have lost som by their practice. The custom here was, that all diseased persons should bee conducted to the Market-place, con-

venient provision being made for their safetie there. The reason was, that all passengers by should visit them, by inquiring out the nature of their disease, and giving counsel for the remedie out of profitable experience made by themselves, either in themselves or som others, upon the like occasion. And to this purpose it was provided by a peremptorie Statute, that no man should dare to pass by the Market-place, till hee had made such inquisition as is aforesaid. *Herod. in Clio. Strab. lib. 16.*

In this Countrey, it was not in the power of a private man to bestow his daughter in Mariage, but this was don by a publick Officer appointed for that purpose. The manner was thus.

Once everie year, all marriageable Virgins were brought by that officer into the Market-place, and there set to Sale; if they were beautiful, the fairest to those that gave most: when all the best were thus bestowed, the Monie which was paid in for them, was given to the rest which were not so comelie and meritorious in their beautie; everie one being supplied with a dowrie proportioned to her want: By this means it came to pass, that still the Gentry and most wealthie amongst the Men had the fairest among the Women, they beeing best able both to buie them and to keep them. Contrarily, the Commons and poorer people, who had not means to compass the best, had means given them to bee content with the worst. A Law not so provident as plausible, and however it fitted their Common wealth, it would bee verie unapt for ours.

*Strabo.
Herod. libid.*

Here followeth a Custom most detestable and unfit for anie. Everie woman throughout all the Countrey, was bound once in their lives to repair to the Temple of *Venus*, and there to prostitute their bodies to whomsoever, that would but throw down a certain piece of monie, were it less, or more; which monie was given to the Temple, and to the honor of the Goddess. Their manner was thus. The Women sat down in the Temple, distinguished one from another by little lines, of Cord, which hee

hee that would might take awaie, or break, if the Woman seem'd to bee coie; and so take their Strumpet out of the Temple into a by-corner, &c.

The Epistle of *Hieremie*, (if that bee his which wee finde annexed to the Apocryphal *Baruch*) maketh mention of this horrible and impious practice.

Ἀς δὲ γυναῖκες περιέδραι χονία, ἐν ταῖς ἰδοῖς ἐγκέδω) θυμῶσαι τὰ σπύρα, ὅταν δὲ τις αὐτῆς ἐφ' ἡνδῆσα ὑπὸ τινος ἢ περὶ πορνοδομῶν κοιμηθῇ, τὴν πλῆστον ὁρᾷ, ὅτι ἐκ ἡξίας ὅσῳ καὶ αὐτῇ, ἐπὶ τὸ χονίον αὐτῆς διερέσγη.

And the women encompassed with lines, sit down in the Allies, burning Bran for perfume: but if anie of them drawn by som that passeth by lie with him, shee reproceith her fellow that shee was not thought as worthie as her self, nor her Cord broken.

This *Venus* also they called *Mylitta*, as they might for as good reason as they did the Moon: but as in their Gods so in the names of their Gods, hee that readeth shall finde notable confusion. Master *Selden* understandeth by *Succoth Benoth*, nothing elf but this Temple or Tabernacle of *Venus*: from *Benoth* also hee deriverth her name. Let the Learned examine it. Bee the conceit true or fals, it is attended with an egregious dexteritie in the cariage, and probabilitie in the conjecture.

The *Assyrians* burie their dead Corps in Honie, for the most part, and cover over the bodies with the Wax, their manner of Lamentations for the Dead, is to beat their breasts, and to besmeare their faces with dirt not unlike in this to the Egyptians, of whom, see what *Herodotus* writeth in *Euterpe*.

Strabo.
Herod.

Arrian maketh mention of certain Sepulcres of the Kings of *Asshur* found by *Alexander* amongst the Fennis in *Babilonia*:

Τῶν βασιλέων τῶν Ἀσσυρίων, καὶ τὰς ἐν τῇ λίμνῃ τε εἶναι καὶ πολλὰς, καὶ ἐν τοῖς ἔλεσι δεδουλευμένας. A like place to this I have not as yet found, &c.

Lib. 7. expedit.
Alex.

Their Habite in Apparel was to wear long garments, one without of Woollen, another under that of Linnen, wee may call

call the first a Goat, the other a shirt; they had without these a white Mantle. They alwaies wore rings upon their fingers not without a seal, they never walked without a staff, and their staves had knobs carved with a Rose, or Lilie, or such like. *Herod. Strabo. ibid.*

Against *Ashur* prophecied *Balaam* the Magician, *Esaie*, *Jeremie*, *Zephanie*, *Nahum*, and others.

And this was the State of ancient *Ashur*, in her flourishing times, under the famous Rulers of the first Monarchie.

In this Countrie these Kings acted their parts, especially at *Babel* and *Ninive*; the *Assyrian* one while bearing Rule, otherwhile the *Babylonian*: as hereafter shall appear.

Having thus briefly and rudely surveied the position and disposition of the Land of *Ashur*, peculiarly and properly taken, especially the two famous and Royall Seats of the *Assyrian* Monarchie, *Ninive* in *Ashur*, and *Babel* in her borders: it remaineth that wee address our selves to discourse the succession of her Kings, which Chronologically undertaken, ought according to the rules of that Art, to proceed either *per quadras et sexagesimas*, as the master Chronologer *Eusebius* hath don in his first books; or else *per annos expansos*, as the same hath don in his second. Upon which see *Scaliger's* most learned Animadversions, and his Notes upon the first.

But the injuries of time have so far prevailed against the Method of this Monarchie, that wee cannot make use of anie of these artificial waies, the wounds in our golden head being so near to mortal, that no Principle or Rule in Art may touch them to the quick; and therefore our industry must attemper it self to the necessitie of this *Ataxie* and confusion, which the neglect of Ages past hath breed in this unfortunate portion of Historie.

The first therefore and most Antient Description of this Kingdom of *Ashur* was performed by God himself, who upon a time discovered to the King of *Babel*, in the night Visions, the State and nature of this Monarchie under the

the form and figure of a golden Head : under the form of a Head, becauf it bare the first and chiefeft place among those Governments which were eminent in the World. A Head of Gold ; First, becauf it was the most renowned among the Monarchies, as Gold among the Metals. 2. For it's great and admired Strength ; Gold beeing the strongest of all Metals, becauf best and most neerly compacted. And for this cauf also, this Kingdom in another Dream of the Prophet's own, is compared to a Lion. 3. For it's Perpetuitie ; Gold beeing the most durable Metal ; and this Monarchie of the longest continuance, which also seemeth to bee intended by the Eagle's wings upon the Lion ; for the Eagle is observed to bee of a lasting constitution, as King David intimateth in the 5. vers of the 103 *Psalm*, and notwithstanding this bird continued long, yet shee might live much longer, but that her upper beak crooketh in time over the lower, and so shee faileth, not with age, but hunger.

See here the Prophets own Monument, as it is preserved unto us in the tongue of the *Chaldeans*.

דניאל

דני"ל

אנתה מלכא חזה חיות ואלו
 אלים חד שגיא אלמא דבן רב
 וזיוה וזיר קאם לקבלך ורוח דחיל
 הוה אלמא ראשה די דהב טב
 חדודי ודר עורדי דיכספ מעורדי
 וידכחה די נחש שקורי די פרזל
 רגלודי מנתן רופרזל ומנהון די פספ
 חזת חיות עד די התגזרת אבן דו
 לא בידין ומחת לאלמא על רגלודי
 די פרזל וחספא ודדקת דמון
 אנתה הוה ראשה דדדבת
 ובחרך תקום מל כו אחרי ארעא
 מנך ומלכו רלית אה אחרי די
 נחשת די תשלט בכל אר עא ומל
 כו דבי רביעא תדית תקיפת
 כפרזל.

Nebuchadnezar's Vision.

*Thou O King, art this
Head of Gold.*

*This Images Head was of
fine Gold.*

*After thee shall arise ano-
ther Kingdom inferior to thee.*

*His Brest and his Arms of
Silver.*

*And a third Kingdom of
Brass.*

*His Bellie and his Thighs
of Brass.*

*And the fourth Kingdom
shall bee hard as Iron.*

His Legs of Iron.

*And whereas thou sawest
the feet part of Iron, and part
of Claie; the Kingdom shall
bee divided, partly strong, and
partly broken.*

*His Feet part of Iron, and
part of Claie.*

In this choice Lecture of Antiquitie, which the *Antient* of daies vouchsafed to read to his Prophet *Daniel*, to illustrate the night and darkness of the King of *Babel's* dream; wee finde the vast affairs of the wider World, summ'd up into a Microcosm, a stately statue of Heterogeneous structure, indigitates the various passages and different occurrences, which had been, or were to bee in the world; and all this in a Dream, becaus all these things should pass awaie like a Vision of the night.

So most of
the Writers
determine
though I
will not as
yet, but in
the mean
time I have
set down
the most or-
dinarie.

In the Golden Head, behold pourtraied, as it were, the face of the first Monarchie. In the breast of Silver, behold the second, stretching out her two arms over the two mightie Kingdoms of *Media* and *Persia*. The brasen paunch swels out in the ambition of proud *Alexander*. The thighs of the same Metal, but weakned by division, represent the Successors of that great Captain, in special the 2 more noted Rulers of the North and South. The Iron-leggs lighting upon an Age like themselves, stand out for the *Romane* furie, whose Martial presumption, under the protection of their Grandfire the God of Battel, crusht the rest of the World in pieces like a Potter's Vessel. In the heat of these Commotions, behold a Stone cut out of the Mountain without hands, and falling upon the Statue grind's it to powder. This Stone the builders refused, but is now become the head of the corner. 'Tis that Rock *Christ*, who instead of all these petit *Dynastie's*, hath introduced an everlasting kingdom, but his Kingdom is not of this World. In the continuance and encrease of this spiritual Dominion, the strong union of the Iron legs divide's it self, and become's partly Claie, whilest the *Romane* Eagle displaied with two Heads, declare's that the power of *Rome* is imparted to *Constantinople*, and the Western Empire fallen under the rising of the Eastern.

Letting pass the rest of the members, onely the head is that which wee intend to discourt of.

A golden Head, this Prophet stile's it, bee it so: but it is now so far distempered with the drossie injuries of time, that the greatest Alchymist in Historie can scarce extract one dram.

dram of the pure and primigenious metal. *Annius* a Dutch Monk undertook the cure of this broken Head, thinking to salve up the matter, by stuffing up the wound with forged fragments, obtruded to the World under the securitie of old promising names of undoubted Grandies in Antiquitie; Egyptian, as *Manetho*; Chaldean, as *Berosus*; Persian, as *Megasthenes*, whom hee falsely calleth *Metasthenes*. *Munster* undertook the defence of this *Annius* his Countryman, but without cause or Commendation, hee that would hear his reasons let him repair to his *Cosmographie*; and read the beginning of his discourse concerning *Germanie*: manie a credulous Reader hath been deceived, by giving too much reverence to naked names for *Berosus* his sake, believing *Annius* in that of *Berosus*, which *Berosus* never dreamed of.

*Munsteri
Cosmograph.
l. 3. c. 8. pag.
362.*

Scaliger therefore upon better consideration and stricter examination, seriously abhor's him. *Calvisius* both refutes him and condemns him: No master in Historie, but denies him: wee may conclude him therefore Adulterine, and yet not *indiciâ causâ*: for in the continuance of this discourse, wee shall be disturbed with unhappie opportunities to prove him so to bee. In the mean time, this supposititious crew shall nothing prejudice those precious relicks of lawful Antiquitie, though they bear the same name with the Autor of these spurious pieces: for to refuse the good because the bad have usurped their names, were a consequence most preposterous, best fitting the stubborn Logick of a Jew, who therefore abhorred the true *Christ* when hee came, because there had been before him a false *Messias* called by the name of *Jesus* of Nazaret.

Leaving therefore this faithless Monk to his unadvised admirers, wee will follow the steps of sacred *Moses*, and the best of those Jewish glosses, whose Autors have sate in *Moses's* seat; where these fail us, wee shall have recourse to the better *Berosus* of the two, to the true *Manetho*, *Megasthenes*, *Alexander Polyhistor*, *Diodorus*, *Herodotus*, and *Dionysius of Halicarnassus*, &c. adding conjectures where necessitie enforceth, but with that moderation that shall best

becom our Minoritie. In the later part of the Monarchie, the sacred style of the Holie Ghost will help us in the high Priest's Annals or Chronicles, in the Prophets *Esaie*, and *Daniel* and elf-where. Had the entire works of *Berosus* the *Chaldean* Priest remained perfect to these daies, or those two Volumes which *Juba* wrote concerning the state of *Assur*, this labor might have had better success: wee should also have been much enformed by *Abydenus*, had not hee suffered wrack with the rest under the injurious behaviour of a careless age: however wee will make the more of those choise remainders which are yet left; out of which wee will endeavour tenderly and carefully to gather together the decayed pieces of this maimed Monarchie.

In Libro de
correctione
Anni.

Though this Historical work in hand bee in nature practick, yet it must bee indebted to the Theorie of this Art, for som certain terms, as *Æra's* or *Epoches*, *Characters* of the Sun and Moon's Circle, the Eclipses, and the Letters Dominical. First of all an *Æra* in Theoretical Historie, is a certain bound or *Terminus à quo*, whereby they restrain the infinitie and indifferencie of Computation. It was called *Æra* from an indifferent error which escaped the Transcribers of the *Spanish* Computation. So *Sepulveda* (and hee a *Spaniard*) conceiveth in his book of the Correction of the *Romane* Year, where hee saith that His antient Countreimen for the great respect they bear to *Augustus Cæsar*, thought nothing more worthie then his Name, from whence matters Noteable might bear their Date; and therefore when they would point out a Time wherein such or such a thing was don; they said, *Annus erat Augusti*, it was such a year of *Augustus*: that form in time began to bee contracted when men wrote in haste, so that instead of *Annus erat Augusti*, they set *A. er. A.* and after a little more negligence put this together and spelt it into a word of Art, so that now *Æra* in Historie signifieth a determinate and set time from whence Chronologers account their years, as each man dateth his Letter in the *Æra* of our Lord, when he setteth down (as wee do at this time) dated the 20 of December, in the Year, that is, in the *Æra* of Christ, 1630.

Scaliger

Scaliger lighting upon this Conjecture of Sepulveda, reprehends both the Conceit, and the Autor; the Conceit becauf fals, as hee intimateth in the Chap. De *Æra Hispanica*, maintaining that the word *Æra* signified as much with the Antient Latines, as *Summa*, and that in old Spanish Monuments, it was not set *Æra*, but *Era*, and therefore could not bee corrupted out of *A. er. A.* The Autor hee reprehendeth, becauf hee seemeth to bee so far in love with this new Conceit, that for no other reason hee writ the whole Book of the correction of the *Romane Year*, onely to acquaint the World with this plausible devise. A hard censure from a matchless man, for whom it had been happie that hee had been ignorant but of this one thing, that hee knew so much. James Christman, Keckerman's most learned Master, fetcheth this word out of his *Arabick*: It was called *Æra* saith hee, from *Arab*; which in the *Arabians* tongue signifieth *computare*, to reckon. The Reader may enioie the priviledg of this varietie, and take his Choise, if hee take them all, hee may perchance lack the right, and hee shall not take much amiss if hee take anie; by either, and by that wee have said hee may easily understand in what manner the word is used in Historie.

In stead of *Æra* which the Latines used, the Greeks write *Epoche*, the same in effect; it beeing derived from the word *ἐπέχω*, signifying *inhibere*, becauf an *Æra* or *Epoche* doth restrain matters noted in Antiquitie to that certain time which is so called. Concerning the Circle of the Sun and Moon each Almanack can tell; as for Eclipses, the *Babylonians* beeing great Astronomers observed the most that were visible in the Horizon of *Asbur* during the space of this Monarchie, as *Mistheres* searched out in the *Chaldean Archives*, at the request of *Aristotle* in the time of *Alexander*; but these *archives* came not to our hands, where anie such observation shall bee found to bee, wee will make use of that which is left, and grieve for what is lost.

That which first requires our diligence, is to finde out whither this Monarchie were the first; which will prove a question, though it is not ordinarily doubted of. The rea-

In libello Ca-
nonum Isa-
gogic.

R. Aben Ez-
ra.

son of the Question is the account of *Africanus*; which *Scaliger* following findeth it to reach backward beyond the Flood, and therefore he setteth down according to *Julius Africanus*, two Dynasties before this of the *Assyrians*; the first of the *Chaldeans* whose State was overthrown by the *Arabians*, and then theirs by the *Babylonians*. The Scripture maketh no mention of anie King before *Nimrod*, and this Monarchie of *Syria* is amongst all the Greeks and Latines accounted the most antient; yet if it were as *Julius* saith, then were they but som petit governments, or elf, which is most true, this *Assyrian Monarchie* was the first after the Flood, which also is the verie minde and speech of a great Doctor among the *Jews*.

The second thing to bee don, is to finde out the *Æra* of this Monarchie, when it first began; which that it may bee the better performed, wee must first make sure of the great and grand *Epoche* of the World's Creation, unto which the most of Nations direct their Chronologies. Supposing therefore out of Christian Philosophie, that this World had a beginning, 'tis most probable that it began in som Cardinal point of the Celestial Motions, either in the Solstice, or in the Equinox. *Gerard Mercator* supposeth the Worlds Creation to have been about the Summer Solstice, the Sun beeing in *Aries*, but the Contrarie will appear. The greatest controversie hold's to the Equinoxes, the most holding that the Creation was in the Vernal Equinox; the best, in the Autumnal. The *Seder Olam* or Jewish Chronologie relates, that there was a great disputation between Rabbi *Josue* and Rabbi *Eliezer* concerning this *Æra*: Rabbi *Josue* striving for the Vernal, *Eliezer* for the Autumnal: The Latter will bee found to bee the most Orthodox in the opinion, as shall thus appear.

And first no man can Question, but that the world began in that Period, from whence the old world reckoned their years, which hee that maketh trial, shall finde to bee from the Autumnal interfection, as is most apparant in accounting the time of the Flood. *Scaliger* in *Cap. de Cond. Mundi*.

This

This manner of Computation Abraham taught the Egyptians, as an Antient Autor Alexander Polyhistor testifieth. This Custom the Egyptians long retained, the Opinion alwaies: for so, according to their minde, Julius Firmicus the great Astrologer reporteth that this was current, that the World was Created in *posterioribus Libra*: as wee finde, saith hee, in the Barbarian Sphear. Hee spake with a respect had to the *Phenomena* of his time; but it appeareth plainly what the Egyptian Sphear, which hee calleth *Barbarian*, had determined for the *Epoche* of the World's Creation.

Euseb. l. 9.
de præp.

See for the
reason the
great Crit-
tick upon
the *Sphæra*
Barbarica of
Manilius.

The like Attestation may bee observed in the Antient *Hetrurians*, whose custom was at the begining of everie Year, in stead of other Kalendars, to fix a Nail in their great Temple, which *Festus Rufus* and *Livie* witness to have been don in the Autumn.

Add hereunto, that *Moses* calleth that the seventh Moneth, which in som part answereth to the Autumnal Equinox: This Moneth was called *Ætbanim*, which the *Chaldie* Paraphrast expounding, confirmeth all that hath been said in these words.

The Moneth *Ætbanim*, which is now the seventh, was antiently called the first Moneth. Wherefore the Almighty God layed the foundations of this greater World in the first daie of the Week at Even, begining the 26 of *October*, the first portion of *Aries* beeing in the first Houe, and the first of *Capricorn* in the tenth, *Libra* in the seventh, and *Cancer* in the fourth. The Sun, if then hee had been, should have entred the first degree of *Libra*, *Mercurie* the twelfth, and *Venus* the fourteenth: The Moon at the Conjunction: *Saturn* in the first of *Aries*, *Jupiter* in *Virgo*, *Mars* in *Leo*, and the Dragons-head in *Pisces*.

This was the figure of the Heavens when they were first formed, the same beeing Astronomically calculated and erected according to *Tycho's* Tables. See *Calvisius*.

The *Æra* of the Deluge reckoned from hence will easily appear out of *Moses*, who listeth to search his Genealogies of the old World, shall finde the summ to bee 1656 years, with a fraction of 46 daies.

The

The Septuagint accounteth more, the Samaritans less: אֲדָמָא אֲרָמָא אֲרָפְרָא לֵא שִׁמְרָא שִׁב עֵ. *Computus Samariticus ad Scaligerum, id est, Min Adam el Mocho Meeth Shanab, &c.* from Adam to his death are 130 years, &c.

*Seder Olam,
Rabba &
Z itab.*

That which wee have set down is the account of the Hebrews both in their great Chronologie and the less, and is most agreeable to their great Prophet Moses. These things beeing don; wee shall the better finde out to what *Ara* our Kingdom of *Ashur* must bee referred, which shall bee found out in this manner.

*Simplicius in
Secund. lib.
de Caelo.*

A priori this cannot bee, but *a posteriori* thus. It must bee observed in what year the Citie of *Babylon* was taken in the time of *Alexander* the Great, and that may easily bee accomplished by the help of the Olympiads, and *Nabonassar's Ara*. *Calvisius*, with others, hath don it to our hands, and it is exact. It was saith hee in the 3619 year of the World. This year of the World was the 1902 year of the Babylonish Monarchie, as the *Chaldeans* themselves declared to *Calisthenes* the Philosopher who was imploied in this search, at the intreatie of his Tutor *Aristotle*, the latter summe beeing deducted from the former, there remaineth 1717 the *Epoche* or *Ara* which wee sought for within a smal matter. And for this wee are greatly engaged to the dextrous care of our great Philosopher, whose diligence if it had not here also helped us, the begining of this Kingdom had put Chronologers to an endles labor. And now wee dare believe *Diodorus*; hee saith that the state of *Ashur* stood from the first to the death of *Sardanapalus* 1360 years, from thence to the taking of *Astyages* by *Cyrus*, *Clesius* a Physitian of *Cnidus* accounteth 313 years, which thing happened in the year of the world 3391, in the first year of the 55 Olympiad: so 313 added to 1360 make up the Sum of 1673, which deducted out of 3391 the year of the destruction of the *Medes*, there remaineth for the *Epoche* of this Babylonish Monarchie 1718. Wherefore from hence wee must begin to reckon the Acts, Lives, and Successions of these Kings of *Ashur*: wee begin therefore with the first; to wit, *Nimrod*.

Nimrod.

NIMROD.

*Annus Mundi 1718. Ante Christ. Nat. 2230.
Cycle of the Sun 18. Cycle of the Moon 12.*

Nimrod.

Synchronism.

Nimrod was the son of *Cbus*, and hee the son of *Cbam*, for so saith *Moses*. And *Cbus* begat *Nimrod*; and going forward, describeth the Man to bee a *Mightie Hunter*, so famous, that it became a Proverb to saie, *Even as Nimrod a mightie Hunter before the Lord*. The Text plainly sheweth that this *Nimrod* was a King, when it saith, That the begining of his Kingdom was *Babel*; the same also in the same words declareth, that hee was a *Babylonish King*; So that our Monarchie was begun at *Babel* by *Nimrod*. In that hee was called a *Mightie Hunter*, *Aben Ezra* expoundeth it in the better part; but for that hee is reprehended by *Ramban*, who affirmeth that hee was indeed a Hunter, but not to procure Gods Altars

The Language is Founded, and the Earth divided.

And therefore a man of note born at that time was called *Peleg*, that is *Division*, from *אֶלֶף*, *dividere*.

In *Nimrod's* time *Serug* deserveth to bee remembered, if that bee true which *Suidas* writeth, *Σερύχης ὡς ἀργυροποιός ἀπὸ διαφύων ὁλῶν εἰκόνας ἐργαζόμενος*.

The Autor saith, hee was a Carver of Images, nay hee addeth, that hee was a teacher of Idolatry. If so, then this might bee the man that made *Nimrod* God; see *Suidas* in *Σερύχης*, and the same in *Estien* of *Mileium*, whence *Suidas* had it. *Eusebii Scaliger*, pag. 13.

Nabor is born in the thirtieth year of *Serug*, hee lived one hundred and

Ff

Nimrod.

Synchronismi.

Altars, Offerings, as the other supposeth, becauf it is said hee was a Hunter, mightie before the Lord; but hee was called a Hunter, becauf hee was so indeed; but not so onely, but an oppressor too: his continual conversation with brute beasts changed his humane disposition into a barbarous and agrestick behaviour, and the privilege of Dominion which hee had long used over the beasts, hee began to usurp over Men. So *Rablag* expoundeth, Hee began, saith hee, to bee Mightie; that is, (saith the Rabbin) שׁוֹרָא הַחַיִּים לְרֹדֵף אָדָם
 fol. N^o 24^o because hee began to hunt after Domination or Principalitie. The same Rabbi in the same place saith, that hee was called a mightie Hunter, שׁוֹרָא הַחַיִּים לְרֹדֵף אָדָם
 because hee was mightie to hunt men, and to subdue them under him. *Don Isaac Abarbanel* intimateth a reason of mens subjection to him. שְׁעָשָׂה עֲצָמוֹ גִּבּוֹר

and fortie eight years; and was Abraham's grandfather.

Nimrod teacheth the worship of the Host of Heaven, maketh the Sun the greatest God above, and himself below. See *Abarbanel*, upon *Genesis* at these words: וְלִדְ מֶשֶׁם אֱלֹהִים פָּרַס וְלִמֹּד אֶת-הַכּוֹכָבִים לְעִבּוֹד אֱלֹהִים וְאֶת-בְּחִמּוֹ אֱלֹהִים שָׁם שָׁמַשׁ הָיָה אֱלֹהִים גִּבּוֹר
Abarb. in par. Noach.

Of the worship of the Sun wee have already discoursed in the Manners of the *Assyrians*; from these the Idolatrie spread it self to the *Egyptians*, *Persians*, *Medes*, and throughout the whole world: No Nation but worshipped the Host of Heaven. The *Scythians* worshipped the North Star, and called it the Iron immoveable Nail. As for the Planets they were the constant Gods of all Countries, to whom the verie Week-daies have been by the most Antient Nations religiously dedicated. Wee will instance onely in our own, *Sundaie*

צִיֵּר

Nimrod.

Synchronismi.

ציר צורה מחיות וכובש
אוחם וכדאח בני אדם
שהרונים. והאר וור
היו נכב שים לפניו עם
כל חוקם ג' כ יראים
ממנו ונכב שים לפניו
that is, Because hee made
himself a mightie Hun-
ter of Beasts and subdued
them, the sons of men
seeing that Bears and Li-
ons were subdued before
him with all their might,
they also for fear of him
submitted to him.

It appeareth therefore
by the general consent of
the Hebrews, that this
Nimrod was the founder
of the Babylonish King-
dom, and that by a Ty-
rannical kinde of abso-
lute power, hee subdued
the world to this new
kinde of Government.

Among the Greeks,
hear what Epiphanus hath
said, Ἀρχὴ συμβολαίης ἀ-
θεοστασίας καὶ τυραννίδος ἡ
Νεβεβεδ, Νεβεβεδ δὲ βασιλεύσας
ἦν ὁ πρῶτος Ἰνδῶν βασιλεὺς,
Others have said as
much.

Som have thought this
Nimrod to bee Ninus, o-
thers to bee Belus, both
un-

daie and Moon-daie
from the Sun and Moon;
Tuesdaie from Tuisco,
Mercurie; wednesdaie, from
Woden, Mars; Thursdaie
from Thor, Jupiter; Fridaie
from Friga, Venus; Satur-
daie from Seater, Saturn.

These were the first
Gods the Greeks knew,
and therefore they called
from these all other; Θεοὶ
ἀπὸ τῶν αὐτῶν, because these
kept their continual cours
without interruption.

The Peonians adored
the Sun under the form
of a Cup-dish. Ἀγῆμα
ἡλίου ποταμοειδὲς σίγος Cez-
χὸς τῶν μακρῶν ἑλίου.
Maximus the Tyrian,
Serm. 38. Because the Sun
seemeth to resemble that
form, and therefore σίγος
is sometimes taken for So-
lis Orbis.

The Reason that mo-
ved Nimrod to command
the worship of the Sun,
was first, the manifold
benefits redounding to
Men by this most glori-
ous Planet: Secondly, be-
caus the Sun was chief a-
mongst the Planets, which
these Nations easily
knew

Nimrod.

Synchronismi.

unadvisedly ; for that *Nimrod* was not *Ninus*, *Justin* approve's out of his *Autor Trogus Pompeius* for it was, saith hee, from the begining of this Monarchie till the time of *Sardanapalus* 1300 years, but hee reckon's that begining from *Ninus*: but wee have proved before, that the *Epoche* of this Kingdom comprehendeth 60 years more, and therefore cannot begin in the reign of *Ninus*, but 60 years before ; which 60 years must bee restored to som King before *Ninus*, either to *Nimrod* or *Belus*, or elf divided between them both, and that is most likely ; becaus *Eupolemon* an antient *Autor* maketh mention of *Belus* the second, which could not bee without som reference to a Predecessor of the same name ; and this without all question was our mightie Hunter, who after hee had possessed a World of degenerate mindes with the opinion of his greatness, easily wrought the unferled fancies of the Vulgar sort into

knew by their great fearsches of Astrologie.

Nimrod teacheth the worship of fire, as seeming to bear a great affinitie with the Sun; or elf becaus it was the custom of *Sem's* God to answer by fire, as at *Abraham's* offering, when the birds were divided, and as som think, at *Abel's* offering ; for this was a great argument of God's acceptance if hee consumed the offering; which is the reason, that where the English Metaphrase readeth, *Thou shalt accept our offerings*, *Psal. 51*. The Hebrew saith, *Thou shalt consume &c.* The like was don in the time of King *Solomon*, and in the time of *Antiochus Epiphanes* under the *Maccabees*, whereof see *Josephus* in his Hebrew Historie.

It might therefore com thus to pass, that these perceiving that there was a voice came in the fire, and the fire onely appeared and consumed the offerings, upon this conceit they thought reverently of the fire; This Idolatrie

Nimrod.

Synchronismi.

into a necessarie and undoubted superstition. The true God they had forgotten, or els they never knew him; a God they must have, *quia nulla gens tam barbara, &c.* Nimrod opposeth the fortitude and felicitie of his designs, and easily intrappeth a multitude to worship him, who must needs worship som one, and besides him knew not whom: therefore instantly they call him *Baal*; or as wee corruptly write *Bel*; which in our language signifieth a Lord: and becaus after his death another succeeded, both in his Place and Name, hee was called *Bel* from his Dominion, and *Bel* the second becaus *Nimrod* had reigned before him. This conjecture can produce a Patron to inforce the probabilitie. 'Tis *Abarinel* upon that place in *Esaie*. *Bel is bowed down and Nebo stoopeth*. His words are these,

וכתבו המספר ום
ח' שינים שנמרוד שמלך
ראשון כבבל עשרה עשמי
אלותיו וצוהו שיעבדוהו כו
הוא

Idolatrie also was not contained within *Ur* of the *Chaldees*, but the *Persian* had it in high estimation. *Herod. Diodor. Curtius, Arrian, Strabo, &c.* After these the *Trojanes*, then the *Romanes*.

Maximus Tyrius verie elegantly reprehendeth this kinde of Idolatrie in his Sermon aforesaid. *Suidas* and *Ruffinus* tell a Storie of our *Chaldeans* concerning their God Fire. *Suidas* thus, *ἡ θεὸς αἰὼς τὸν ἰδίου θεὸν παρ' ἐστὶ τὸ αὐτὸ, &c.*

The summ is, that the *Chaldeans* once upon a time carried their God about to trie the masterie amongst all others, so it came to pass that the fire consumed all Gods that were made, of brass, gold, silver, wood or stone: but when they came to *Egypt*, *Canopus* the Priest work't wililie, and to save the credit of the old Gods, make's a new in this manner: Hee takes an old water-vessel full of holes, stopt up with wax, and upon this hee set's the head of an old Idol, in

Nimrod.

Synchronismi.

נִמְרֹד קָרָא read the
rest in that place.

The Rabbin saith that
the Latine Scribes have
written that this *Nimrod*,
who rained first in *Ba-
bel*, made himself a God,
and commanded that
they should serv him, be-
caus 'twas hee that first
had builded *Babel*, &c. after

this hee made an Idol after his own Image and called
it *Bel*.

To this purpose the Rabbin concerning the Sta-
ture of *Nimrod*: I had saied nothing, had not *Me-
thodius* said too much; who affirmeth, and from him
Luca Tudenfis, that this *Nimrod* was no less then ten
Cubits high, believ this that will; if it were, or could
bee so, the Seventie Interpreters did well to call him
a Giant.

Of the manner of his death, *Annius* hath made
Berosus lie, Spirits took him awaie; and *Funccius* will
needs believ this, as appeareth by his Gloss upon the
Fiction, that is (saith hee) The Divels took him
awaie for his grand Impietie, &c.

Cedrene saith, that *Nimrod* was called *Evechous*.
this hee took from an Antient Autor *Estieus* of *Mi-
letum* whose words are these.

Οἱ ἡγεμῶνες πρῶτοι ἀνυπόθετοί ἐαυτῶν βασιλεῖς, ὧν πρῶ-
τος ἦν Νεφέως ὁ βασιλεύσας, which
either are the words of the Autor wee have said, or
elf *Eusebius*. Vide *Eusebium Scaligerianum*. pag. 14.

I finde in one of those Manuscripts which were
transported from *Baræius* his most famous Librarie
to the Universitie of *Oxford*, an observable abstract
of Chronologie deduced from *Adam*, thence I tran-
scribed what I found most convenient, for the illu-
stration

Synch. Of

Nimrod.

sification of that which wee have now in hand. First therefore for the life of *Nimrod*, the Abstract faith thus.

Μετὰ δὲ ταῦτα γίγνεται τις γίγας τέτοια Νεβρώδ' ὡς Tale ali-
χῆς τῷ Ἀιδίονθ' ἐν οὐλῃ χαμ' ἐς κλισίαν τὴν βαβυλῶνα. quod ad
πέλει, καὶ πρῶτ' ἀπαλαδίξας κυνηγίαν καὶ μαχίαν. & paulò Cedrenum
ροβ. "Οἱ γε τὸν Νεβρώδ' λίγυσιν ἀποθεωδύντα καὶ ἡρώδην. Lego &
ἐν τοῖς ᾄδεσι τῷ ἕρῳ ἐν καλῶσιν Δείωνα. rursus. ἡρώδην. ad Chro-
δὲ ἕτ' ἐνυάδ' ὅαν, καὶ πολλὰς ὑποτάξας καὶ κενδύσας. nicon A-
πρῶτ' ἀπατίδει τὸ βασιλείαν καὶ κενδύσας. num, ubi
δράσαν, &c. vide.

The Autor wee see giveth a pregnant testimony to what wee have said, adding also one thing more then wee knew before that this *Nimrod* at his death was Deified, as in his life wee have proved, so that hee seemeth to bee a God of som note, but if wee mark, wee shall finde that his divinitie transcend's not the eight spear. See also Cedren for this of Orion, and the Chro-nicon A-lexandri-num.

As his place was changed, so his name, that from Earth to Heaven, this from *Nimrod* to *Orion*: The Greek Poets would laugh at this, as wee will now at them, having undoubtedly found the truest meaning of this Constellation. I will not burden the discours nor imploye the page with their vain Fictions; who list elsewhere to see them, let him repair to *Higinus*, *Aratus*, *Manilius*, *Stoffler* upon the Spear of *Proclus*, and the nameless Scholiast upon *Cesar Germanicus* that was found in *Sicile*. This onely I may saie that, the Conceit was truly Poëtical; ποικίλη, that is, meerly made, not told, as having no foot-step in *Storie*, nor foundation in *Veritie*, save onely their misconceit of the name *Orion*, quasi *Vrion*: This infirm Gloss upon that word, however at the best not able to stand by it self, was after made far more impotent by their halting between two opinions; one while conceiving *Orion* to bee that hee is; another while to bee *Arctophylax*: far widely guessing, the.

Nimrod.

the one beeing in the North, the other in the South. See *Hesychius* in Βοώτης. But how well our Autor accordeth with the truth, wee shall see and greatly approve. That *Orion* was a Hunter, the Greeks themselves confess. So *Theon* upon *Aratus* his *Phenomena* page 539 of that which was printed in quarto at *Paris*.

Moses recordeth the like of this *Nimrod*; the *Fables* also saie hee was a King; and in *Jansson's* Globes hee is called *Bellator fortissimus*. The Astronomers of *Arabia* call him *الجبام* *Algebar*, that is as the *Lxx* doth, the Giant. All this agree's. Add hereunto his posture in the Heavens, highly becoming his profession; to shew hee was a Souldier, hee is placed with sword and Buckler, and is therefore called by the sweetest Poët *δεξιῶν αἰέτωρ*. To beetoken his Huntsmanship hee holdeth in his hand the skin of a wilde Beatt, and in the Asterisms of *Cesar Germanicus*, hee hath a Bowe readie drawn: besides this hee hath a Hare at his Feet, and the two Dogs behinde. Let now the Reader judg: nay *Homer* saith, That is *Orion's* dog, in these words:

Ὀν τι κύν' αἰέων ἐπικλυσιν καὶ ἔσσι.

to which *Theon* in *Aratus* addeth, ὅτι κυνηγῶ ὅτι αἰέωνι σωμακλύδει ὁ κύων, &c. becaus *Orion* beeing a hunter must have his Dog to follow him. Of this *Orion* causeth at *Moses* maketh mention, if hee wrote the Book of the rising of *Job*, Chap. 9. and 9. yea God himself in the 38 of that Book, becaus hee had to deal with an *Arabian*, questioneth him in his own Astrologie, Canst thou binde (saith hee) the swift influence of the *Pleiades*, or loos the bands of *Orion*? The Original in both places, as also in *Amos*, who had it from hence, is כסיל, *Cesil*, so called from the inconstancie of the weather at the Astronomical Asension of this Constellation: from whence also their Moneth *Cisleu*.

Cisleu
from *Cesil*
because of
the in-
constant
weather
which is
caused at
the rising
of this
star; for
Cesil si-
gnifieth
inconstan-
cie, of
this see
*R. Benja-
min* in his
Itinerarie.

That

Museus
in *Her.* &
Leandro.
ix. ὁ κύων
δὲ τὰ βο-
ώτιον
δεξιῶν
αἰέτωρ.

Nimrod.

That this *Cesil* here signifieth a Star all agree, the difference is amongst them, which of all those innumerable Lights, this *Cesil* should bee. *Hierome* by the instruction of his Jew no doubt, translate's it *Orion*. *Rab Jonab* in *M. Kimchi* saith, כָּרַב רָפוּ יוֹפֵה כִּי הוּא כוֹכַב גָּדוֹל נָק רָא בְעֵרְבוֹ סוֹה"י

Rab. Jonab
in *Rab.*
Kimchi.

that by this *Cesil* is meant that great Star which the *Arabians* cal *Sohel*: this *Sohel* is not *Orion*, but *Canopus* a bright Star that strike's the Horizon of *Rhodes*, and is placed in the *Argonavis*, as *James Christman* most truly collecteth out of the *Arabian Alfraganus*; and for this caus the learned Linguist turn's head upon the whole strein of Interpreters who translate's (with a general consent) *Orion*. I will not bee so bold, becaus I am not so well able: yet I should ask his leav to follow the old interpretation for one reason of my own, becaus I see the *Chaldee* Paraphrast render's that word *Cesil* by נִפְרִיָּה which signifieth a Giant; and therefore in all probabilite intended this mightie Hunter great *Nimrod*, bold *Orion*.

The Reader may perchance ask one question, why *Nimrod's* name should bee changed into *Orion*. I answer as near as I can conjecture, that this is the reason: Beeing upon the earth as hee was, hee was fitly called *Nimrod*, which signifieth a Tyrant; but when hee began to bee numbred among the Stars of Heaven, hee was not unaptly termed *Orion*, אֲוִרִיּוֹן from אֲוִר, or which signifieth the Sun, in the plural in *Chaldee* אֲוִרִין *Orin*, which signifieth the conspicuous Lights of Heaven, as these Stars in *Orion* rise to the elevation of *Chaldea*, glittering * upon the Equinoctial in the North and South part of Heaven.

* Ἡ δὲ ἑστὴ ἐστὶν ἡ ὡς ἡμεῖς λέγομεν ἡ ὡς ἡμεῖς λέγομεν. *Hipparchus* of *Bythmia* in his *Asterismes*.

Belus 2.

Synchronismi.

THIS *Belus* whether hee were the Son or Nephew of *Nimrod*, or what affinitie to him hee might have, Antiquitie discovereth not. *Reyneccius* is bold to conceive, that this was *Arphaxat*; if yee ask the reason, hee answereth, Because *S. Cyril* calleth this *Belus Arbelus*, which hee indeavoureth to wring out of *Arphaxat*; the conceit as I conceive is slender, though this Autor deserveth well of all Historians.

Sanctuniathen, an ancient Autor among the *Phenicians*, affirmeth that this *Belus* was the Son of *Saturn*: This was *Nimrod* so called by the profane Autors, as manie have conceived: if so, then *Nimrod* is hee of whom *Ovid* speak's, that in his time the Golden age flourished, So *Eupolemon*.

Certainly that Conceit of the Poets, in comparing the Ages of the World to Metals, seemeth to have sprung from *Daniel's* own Comparison, which hee relateth out of the Kings dream concern-
ing

OF the *Sicyonians*. See *Pausanias*, *Suidas*, *Homer* remembreth them. *Iliad* β.

The Kingdom of the *Sicyonians* was founded in the Reign of *Belus* in *Peloponnesus*.

Σικωνίων αἰῶντος ἡρώου Ἀργιαλῆος, καὶ Βίλων καὶ Νίτων γεγονότας. Εὐσεβ. λόγῳ πρώτῳ. The same see also in the successions of *Africanius*. both saie that this Kingdom was first founded by *Aegialeus*, from whom *Peloponnesus* was first called *Aegialia*. Note the Antiquitie of the Greeks, whose first beginnings were founded in *Sicyonia*: which place was so called from *Javan*, who first pitcht his Tent there, For *Sicyon* is סִיכּוֹן Succoth *Javan*, or it may be set *Succab Jon*, the dwelling of *Javan*, by whom

Belus 2.

Synchronismi.

ing the Head of Gold, the Arms and Shoulders of Silver, &c. In that sense, *Nimrod* might bee *Saturn*; & *Belus* might bee his successor, to wit, *Jove*; for so this *Bel* was called: And thus, forgiving *Ovid* the fable, this is nothing else, but what hee hath said, That the golden Age, that is, the Age designed by the head of Gold, was in the daies of *Saturn*, that is, *Nimrod*. 'Tis ordinarily granted, that *Ovid* had seen the books of *Moses*, and under the same privilege hee might also read the Prophet *Daniel*, fetching his golden daies from hence; and *Saturn* from thence.

Whereas this *Bel* was called *Jove*, it is to bee understood, that as *Bel* was a name proper, first to the true God (for so hee is called in *Osee*,) so *Jehovah* also was a sacred expression of the *Trinitie* in *Unitie* at the first, and afterwards by the Sacrilege of a crooked generation unaptly given to these arrogant Kings. *Belus* perhaps first called the Sun so, and himself afterwards; as *Nimrod* did the Sun by the name of *Bel*: which name the Sun still kept in *Phœnicia* long after these times, for there they called the Sun *Baalsemen*, that is the Lord of Heaven. And that the Sun was called *Jove*, the Devil confesseth in the Oracle of *Apollo Clarius*.

Ἐπεὶ τοὺς πάντας ὕμνων ὁδοὺς ἔχοντες Ἰδοὺ
Χίμαλι κρητὶ ἀνδρῶν, διὰ δ' εἰσὶν ἀρχαῖοι
Ἡέλιον δὲ Θέρος μετὰ πάρεσσιν ἀβρὼν Ἰάει.

G g 2

When

Belus 2.

When or where this *Beld* died it is unknown; and how manie years hee lived, is altogether as uncertain: this onely is true, that 60 years must bee distributed between him and his predecessor, but at what proportion this distribution should bee made is no waile manifest.

Ninus.

THis *Ninus* was the Son of *Belus*, so all profane Historie affirmeth by a common consent, *Justine*, *Diodorus*, and the rest.

The brief discours of this Kings life, see in *Justin*. *Ctesias* of *Cnidas* wrote the better part of his more noble expeditions, but *Diodorus* confesseth that none ever writ them all. *Diodorus ex Ctesia*. Hee made war with manie Nations, and was the first as these Authors think that violated that communitie which men formerly enjoyed. It seem's hee was the first that they knew; but *Moses* telleth us of one before him, and *Eupolemon* of another.

Ninus made war with the

Synchronismi.

From *Ninus* to *Sardanapalus* is 1300 years. *Justin* out of *Trogus Pompeie*.

Zoroastres reigned in *Bactria*, *Justin*.

Farnus in *Media*. *Diod*, *Ariæus* in *Arabia*. *Diod*, *Barzanes* in *Armenia*. *Diodorus*.

In the time of *Ninus* also *Vexores* was King of *Egypt*. *Tanaïs* of *Scythia*. *Justine ex Trogus*.

Salian thinketh it absurd that there should be anie King before the division of the World, and therefore condemneth *Jurilius Africanus* for his Dynasties of the *Arabians*, and reprehendeth *Justine* for these Kings of *Egypt* and *Scythia*, which are set down by *Trogus Pompeie*.

So, as if the succession had been

Ninus

Synchronism.

the King of the *Babylonians*, in which war his Captain *Menon* fell in love with *Semiramis* in which suit *Ninus* was corrival and got the Gentlewoman; not her good will; doing not what shee would, but what hee list'd; for that, *Menon* becom's desperate, and for the loss of his Love cast's away himself. *Ctesias*.

been long. But *Justine*, and these *Autors* deserv our credit: for the *Æra* of the *Egyptian* Dynastie, or the *Scythian*, I finde in the fals *Berosus* too much, elswhere too little, *Diodorus* is best, but with him the first Kings of *Egypt* were all Gods. See further, *Diod. Lib. 1.*

In the Reign of *Ninus* great *Abraham* was born.

Colophonius

Because the Nativitie of this famous Pa-

triarch *Abraham* is of special note and use in Historie, it seemeth to deserv more at our hands, then to bee carelesly committed to the protection of a bare Assertion; meriting rather som peremptorie proof, especially since learned *Scaliger* hath conceived the contrarie. Rather therefore then wee will doubt of his credit, wee will for his sake call the truth in Question, doubtingly demanding

Whether *Abraham* were born in the 43 year of King *Ninus*, yea or no?

A great Master in Historie, and our onely guide in Chronologie affirmeth, *Eusebius Pamphilus*, and hee out of the reverend reliques of old *Castor*, *Tballus*, &c. first in his first Book, and again in his second, which hee calleth his *Κανὼν Χρονικός*. In both hee useth these and the same words.

Ninu τὸ βασιλεὺς Ἀσσυρίων, τετραεκαεστὸν ἔβλετο ἀγοιῶν τῆς βασιλείας, ἧν αὖτ' Ἀβραμ, &c. the same *Autor* pleasing himself in the veritie of this persuation, repeat's the same again in his Evangelical Preparative, where hee beareth witness to himself, and to what hee had said elswhere, ———— *Ἐπὶ Νινὸν ἦλθεν.*

Synchronismi.

τὸν Ἀσσύριον, ὃν παλαιὴν φασιν ἀπὸ τῆς Ἀσίας. ἄλλω Ἰνδῶν, κικεσθῆναι, ἢ Νινῶ, ἢ παύσηται πόλιν, ἢ Νινεὶ παρ' Ἑβραίοις ὠνόμασαι· καὶ ὃν Ζωγράτης ὁ Μάγος Βαυτεῖαν ἑβραϊδόμε, Νινὲ δὲ γυνὴ καὶ διὰ τοῦτο τῆς βασιλείας Σιμελῆς, ὥς· ἢ τὸν Ἀβερὰμ καὶ τέκε. Ταῦτα

Kalā tō-
τον τὸν
χρόνον
Ninῶ
καὶ
Σιμελῆ-
μις, σύγ-
χρονοί οἱ-
τις τῶ
Ἀβερὰμ.
id. Epi-
phanus
lib. 1. pa-
gina 10.
edit Basilien-
sis.

ἔσται ἔχοντα σωίστη. The Reader may bee pleased to note his confidence in these words ταῦτα ὡς ἀποδείκνυται; and his great industrie herein, in those ποιηθεῖσιν ἡμῖν χρονίοις, &c. George Cedren and Epiphanius, no waie mistrusting such elaborate Canons, take it for granted; proposing and approving the Autoritie of this great Chronologer. Νινὲ δὲ τὸ παλαιὸν βασιλείας τῶ Ἀσσυρίων, παταρχήσαντι τριτὸν ἔτος·

Cedrenus
in, Com-
pendio Hi-
stor.

τῆς βασιλείας, 3000. Wonder wee then what should moov great Scaliger to set down Abraham born in the year of Beluchus, long after Ninus. His follower and admirer Helvicus hath no other reason but the autoritie of his great example. The truth is Scaliger confesseth that his forerunner in this conceit was George Syncellus, a Monk. This George was learned but (in the opinion of Scaliger) a most severe Critick, and Censorious judg of Eusebius Pamphilus, whose Chronologie hee transcribed and examined. In his Examination, hee found that Eusebius undertaking to follow Affricanus, yet when hee com's to the Trojan times, forsaketh him, interrupting the succession by raising out four Kings at once. Thus indeed Eusebius hath don. Salian a diligent Writer among the Moderns, excuseth the error of his Historie, by the Heresie of his profession: as if an Arabian (if hee were one) might not bee a good Historian. Wee shall forbear to seek to save his credit, by discovering so much of his infamie: but the reason why hee thus did, was to rectifie the errors of Affricanus, whose Chronologie though it will no waies hold in all points, yet it best agreeth this waies

Animad-
version.
Scalig. ad
Eusebium,
pagin. 15.
et in No-
tis.

Synchronismi.

waies; for if wee restore him his four Kings again hee himself will bee found subject to greater inconveniences, and more abound in Anachronisms, then before. This I then rather incline to, for my own particular, becaus I have considered, that though *George Cedren* professeth himself in the first page of his work, constantly to follow the aforementioned *Syn-cellus*, yet in this matter hee refuseth him: at once acknowledging and leaving his error, for *Cedren* plainly setteth down our Patriarch born in the 43 of *Ninus* as aforesaid. Thus to the probable falshood of renowned *Scaliger*, wee have set down the probability of the contrarie; to his greatness wee oppose three to one, and those all great, who cannot but demerit our belief, becaus their process is Astronomical, and their Chronologies faithfully contradicted out of the larger Volumes of Celestial Revolutions and infallibly grounded upon the Laws of Heaven. These are *Gerard*, *Mercator*, *Cetus*, *Calvisius*, and *Capellus*; who all consent in this, that *Abraham* was born in the 43 of *Ninus*, which was the thing to bee proved.

This Man for his Admirable skil in Celestial contemplations was noted by manie Autors among the Heathen. *Heratens* of *Abdera* wrote whole Volumes of his Acts and Monuments. *Berosus* observeth that hee was a great Astronomer: and *Iosephus* saith hee read this part of the Mathematicks to the Egyptians.

Nicolas of *Damascus* relateth a brief Storie of his life agreeable to *Moses*. *Alexander* out of *Eupolemon*

Ninus.

Colophonius Phenix a Poet, hath thus set forth the life of this Prince.

Ἀνὴρ Νινῶ τις ἐξ ἑσπερίων
ἐν τῷ Νινῶ

Ἀσσυρίων, &c.

Ninus vir quidam fuit, ut audio, Assyrius, qui auri Mare possidebat: Et alia, copiosius

Thus al-
so *Salian*,
Funccius,
Angelocra-
tor, *Alapi-*
de, *Nar-*
clerus; but
this later
discent-
teth one
year, or
elf the
the Prin-
ter was
too blame

Ninus.

Synchronismi.

copiosus quam arena est
Caspia.

Altra nunquam vidit, nec
forsitan id optavit.

Ignem apud Magos Sa-
crum non excitavit.

Et lege Statutum est: De-
um nec Virgis attigit.

Sacrificiis, Deos non est
veneratus: jura non red-
didit.

Subiectos sibi populos af-
fari non didicit: ac ne nu-
merare quidem.

Verum ad edendum, ac
bibendum strenuissimus.

Vinumque miscens, cetera
in Saxa amandabat.

Vir ille ut Mortuus est,
hoc de se testimonium reli-
quit omnibus.

Sepulchrum hoc conspicu-
tus, nunc ubi Ninus sit, Audi.

Sive sis Assyrius, sive
Medus, sive Coraxus, sive
a supervis Indus capillatus;
frivola non denuncio.

Quondam ego Ninus fui,
spiritumque vitalem, hausi:
Nunc vero aliud nihil, quam
ferra factus sum.

Quicquid comedi, habeo;
quicquid volupe mihi fuit.

Et quicquid pulchrum sœ-
minarum in amore lascivii.

Opes, quibus eram beatus;
inimici coeuntes.

Auferent,

polemon maketh mention
of this Abraham, testifying
that hee was the inventor
of Astrologie among the
Chaldeans, they tell also
of his Expedition, and
Melchisedech, &c. Euseb.

Artapanus recordeth,
that the Jews were called
Hebrews from Abraham;
hee saith also that Abra-
ham went into Egypt and
taught the King Astro-
nomie, the Kings name
hee calleth Pharetho, his
words are *Ἐν τῷ Ἰσραὴλ Ἀρ-
τάπανος βασιλεὺς αἰγυπτίου*:
Hee would saie Pharaoh.
Thus Artapanus in Euseb.
*ἐν τῷ ἀρχαίῳ περὶ τῆς βασιλείας
αὐτοῦ βιβλίου.*

Melo in his Discours
against the Jews writeth
also of this Abraham,
and saith that hee was so
called, to expresse thus
much in force, to wit his
Father's Friend, one part
of his name signifieth a
Father indeed; and the
other, according as it
might bee written, might
bee forced to signifie a
Friend: but let that pass.
This Melo telleth of his
two wives, of his sons
by both, and summeth
up his whole Storie. Of
these

Ninus.

Synchronismi.

Auferent, hædum ut crum-
dum quæ bacchantur Thy-
ades.

Ad inferos cum descendi,
nec aurum, nec equum.

Nec argenteum currum
egi.

Cinis jam multus, qui
olim Mitram gestavi.

Atbenæus lib. 12.

Diodorus speaking of
this Ninus giveth another
report, for hee saith this
Man was φύσει πολεμικὸς ὃς
ἐκ τῆς ἀρετῆς, born to bee
Martial, and valorous
even to emulation.

Ninus made war with
the Armenians in which
case their King Barzanes
perceiving himself too
weak, conquered his ene-
mie by his submission:
which Ninus ingeniously
apprehending, as gene-
rally rewarded, and re-
stored the Kingdom to
the King again.

Diodor. lib. 2.

Ninus dyeth, and was buried in the Palace,
in memorial of whom was erected a most
stately Monument in Height nine furlongs, and
in breadth ten: a wonderful sumptuous Tomb, if
Ctesias saie true. But Scaliger saith, that hee was Scri-
ptor Nugacissimus; If hee were, I wonder much that
Diodorus should so often use his Autoritie, as is most
certain that hee doth.

these testimonies: See
more in Eusebius Pampr.
Ἐυαγγελ. προπαρ. βιβ. 3^η.

Concerning Abraham
thus Eusebius.

Ἀβραάμ Χαλδαῖος ὢν τὸ
ἦν, τὴν πρῶτην ἡλικίαν
παρὰ Χαλδαίους ἐστῆν, ὃς τῆς
παρὰ αὐτοῖς ἀσεβείας, ὃς
λοιπῆς μετέχευε σοφίας. Θεοφι-
λὸς ὢν, ὃς τοῖς κλισμασι
τῶν γένων αὐτῶν μὴ καλῶς ἐ-
λάσσειν ἐλάσαι ἐνδιαλείβειν
ἡμῶν δὲ τὸν χειροτερεῖον ἐν
τῆς αὐτῶν κλισμάτων ἀναχθεῖς
καθηρῶν, δεῖας ἐλλαμψίας ἤξ-
ῶν, ἔτι διαλείβειν ἐν τῇ
παλειδί. Euseb. χροικῶν λόγῳ
πρώτῳ. pag. 19.

See also what Julius
Africanus hath storied of
Abraham, and his Expe-
dition to Pentapolis. Eu-
seb. χροικῶν λόγῳ πρώτῳ,
pag. 19.

H h

Concerning

Ninus.

Concerning the Citle which *Ninus* builded, the Autor of the Chronological Abstract before cited, saith thus,

Ὁ δὲ Νινὺς ἐμπροσθε γυναικὸς, καὶ ἑστῆς πόλιν-μα-
γίστης σφόνδεα, πορείας ὁδὸν ἡμερῶν τεσσάρων, ἐκάλεισεν αὐτῶν,
εἰς ὄνομα αὐτοῦ, Νινυδείας καὶ πρῶτον ἐν αὐτῇ Κασιλιδίαι.

Semiramis.

AL L Writer have shewed their good will to make the world acquainted with the renown of this manly woman, but in their discourse there hath been as much deceit, as in her desert. *Diodorus* confesseth her pedigree to have no better Autoritie then from the Fables. The most false shee was the Wife of *Ninus*; so *Ctesias* and *Diodorus*, and manie besides: but *Conon* in *Photius* saith, shee was the Mother of *Ninus*, καὶ γυναικα ἀλλὰ μητρίαν. But the error of this ancient Autor is most apparant, for by *Ninus* hee meaneth *Ninias*, who also was called *Zamus*, as *Africanus* witnesseth: and so indeed shee was the Wife of *Ninus*, and the Mother of his son *Ninias*, which

Synchronismi.

Semiramis fenceth in *Babylon* the Head-Citie with a famous wall,

*Cottilibus muris cinxisse
Semiramis urbem.*

Ovid. Metamorph. Shee builded a Wall, but not that famous Wall which the Greeks tell of, but for that are reprooved by the true *Berosus*.

In the time, and by the appointment of *Semiramis* the first Eunuchs were instituted: This the Queen did for necessitie, but the Kings after her used it amongst their royal superfluities: a thing ordinarie in the *Persian* and *Babylonish* Court.

That this Queen was the first appointer of this chaste attendance for her Bed-chamber, *Ammianus* testifieth.

Semiramis.

Synchronismi.

which *Comen* undoubtedly meant: for hee saith that the reason why shee was supposed to be his wife was, becaus shee unwittingly laie with him. *Justine* expound's the Authors mistake, who saith indeed that shee would have been incestuous with her Son; which fact her son by an unnatural kinde of pietie, punished with her life.

Becauf *Diodorus* saith, that when this *Semiramis* was exposed (according to the Antients) a Shepherd took her in, whose name was *Simma*. *Reynecius* conjectures from hence, that shee was the Daughter of *Sem*. 'Tis uncertain who, or what shee was: *Semiramis* shee was called, which becauf it signifieth a Dove in their language, therefore it seem's her Subjects for the sacred memorie of her names sake worshiped the Pigeons ever after.

But *Scaliger* saith hee findeth no such word in Syriack in that sens; the Critick shall bee pardoned for that, 'tis like there

In honor of *Semiramis* the Kingdom of *Assur* bare the Dove in their Coat-armour; but it is out of my element to blazon it, either by Planets or otherwise: for this Coat-armour is scarcely found among the Heralds: nor can it be certain what the Field was, though the charge is known to be a Dove, yet becauf 'tis a Princes, one thing is undoubtedly, that Emperors and Kings ought to bear Gold in their Arms, and then it might be thus;

The Field is Sol, a Dove volant proper. &c.

Learned *Pierius* endeavouring as near as hee can to read all things in Egyptian Characters, supposeth the Storie of *Semiramis* her Dove, to be Hieroglyphical, noting out her notable lasciviousness; for so hee saith, that this Queen was venerateous.

Autors indeed are divers; but the most are of a contrarie opinion. Manie suppose that place in the Prophet *Hieremie*,

is

H h 2

120

Semiramis.

Synchronismi.

is now no such world;
However, there might
Vetus verborum interit etas,
Et juvenum ritu, florent
modò nata, vigèntque.
So the Poët in his *Arte*
Poëtica.

Words have their ages:
the Obsolete die, and
young Phrases grow up
and thrive in their places.
Hesychius emboldeneth us,
for hee saith that,

Sylægus is, *שילגוס* ò-
gen *שלגוס* in voce *Sylægus*.
If *Semiramis* bee a
Wood-Pigeon in *Græce*,
it may perchance have
been an Houf-Pigeon in
the Countrie of *Asshur*.

Semiramis her exploit
of the Elephants in the
Bactrian and *Indian* war,
see in *Diodorus*.

The German Writers
saie, her son *Trebet* built
Trevers, which they pe-
remptorily conclude out
of their own presumpti-
on upon the rotten repu-
tation of an old eaten
Epitaph.

Of the great Stone
which this Queen caussed
to bee cut out of the *Ar-*
menian Mountains, see
also *Diodorus lib. 2.*

Justin

שפני חרב הייח *Mip-*
pene breu haïonah, fugite à
facie Columbe, to bee un-
derstood of the *Assyrians*,
becaus' as wee saïd, they
bare the Dove in their
Warlike ensigns. So *Cor-*
nelius à Lapide, and manie
others, following the In-
terpretation of *Hierome*,
who at the 13 of *Esaïa*
writeth, that God cal-
leth *Nebuchadnezar, Colum-*
bam. So a most Antient
Saxon Translation in the
Librarie of *Christ-Church*
in *Oxford*, from the face
of the sword of the *Kul-*
ver. If the Interpretati-
on pass, as it may, that
which hath been saïd may
make for the illustration:
for then 'tis thus, Flee
from the Sword of the
Dove, that is, from their
sword who displaie their
Banners in the field with
the Ensign of a Dove.

Heralds may here take
notice of the Antiquitie
of their Art, and for
their greater credit, bla-
zon abroad this pretious
piece of Antientrie; for
before the time of *Semi-*
ramis wee hear no news
of Coats or Crests.

Synchro.

Semiramis.

Justin relateth out of Trogus Pompeie, that this Queen after her Husband's death, fearing in the subjects hearts som disloial prejudice of her son's minoritie, invested her Majestical spirit in her son's habite, and approved her self to bee by valiant acts, not what shee was, a woman; but what they thought her to bee; a Prince discret, politick, and most fortunate.

This Queen built the walls of Babylon. So Ovid, as wee have said; so Dionysius Afer

ὡς ἢ δ' τε παρ'

Τετχου ἀπαγγέλει Σεμίραμις ἐρεράνασεν.

The Anonymus Scholiast upon Aristoph. saith, that shee builded the Citie.

Ἡ αὖ Σεμίραμις ἔκτισεν τὴν Βαβυλῶνα.

And so manie others have been deceived with her fame, and attributed to her name the building of the Citie, who had erected nothing but the walls, nor those walls whereof Diodorus speak's; for both those, and the Citie were builded by a Syrian King: as Diodorus confesseth of the *Horti pensiles*, and might have don of these also; however hee, and they that think otherwise, deceiv themselves: for this was don by the King of Babel, as wee will prove out of Berossus, in the life of Nebuchadonosor.

Semiramir reigned 42 years, Justine, Africanus.

Semiramis erected her self a Tomb, inscribed thus, What King soever wanteth monie, let him open this Monument, and take his desire. This Darius Hystaspis assaying to do, found a check within the Tomb, wherein the Queen had thus written, *Nisi vir malus esses, haud sanè mortuorum loculos scrutâsses.*

Zames five Niniss.

Synchronismi.

OF this King see Ju-
stine out of Trogus
Pompeie.

A fragment out of *Ctesias* in *Athenæus* relateth, that hee was a Luxurious Prince.

Κησίας, ἐν τείτῃ Περσικῶν,
πάντας φησὶ πῦν βασιλεύσας
τῆς Ἀσίας φηὶ τρυφῶν
σπατάσας, μάστιγα δὲ Νινυ-
ας τὸν Νινὴ καὶ Σιμεράμωθ
ύβον· καὶ ἔτ' ἐν ἑνὶ ἄνδρῳ μέ-
γων, καὶ τρυφῶν, ὑπὸ ἐδαιδὸς
ἐωρεῖτο, εἰ μὴ ὑπὸ ἑστ' Ἐυνύ-
χων, καὶ ἑστ' Ἰδίων γυναικῶν
ἐστ'. Sic Ctesias.

Diodorus also maketh mention of this *Zames Ninias*, in whom see further.

That this *Ninias* spent his time otherwise then became a Prince, *Trogus* relateth in *Iustine* in these words.

Filius ejus Ninus contentus elaborato à parentibus imperio, belli studia deposuit & veluti sexum cum matre mutasset, raro à viris visus in fœminarum turba conuenit. Posterì quoque, ejus exempla sequuti, responsa gentibus per internuncios dabant.

ABout the time of this *Ninias*, happened that remarkable Judgment of God upon *Pentapolis*, or the five Cities, to wit, *Sodome*, *Gomorrab*, *Admah*, *Zeboim* and *Segor*; which deserv's to bee remembred as well by us, as a profane Historian *Cornelius Tacitus*; whose attestation to *Moses* in this matter is well worth our consideration.

The Autor having described the Lake of *Sodom*, addeth as followeth,

*Haudprocul indè campi,
quos olim ubere s magnisque
urbibus habitatos, fulminum
jactu arsisse, & manere ve-
stigia, terramque specie tor-
ridam vim frugiferam per-
didisse. Nam cuncta sponte
edita, aut manu sata sive
herbâ tenuis aut flore, seu so-
litam in speciem adolevere,
atra & inania velut in ci-
neres evanescent. Ego sicut
Judæicas quondam urbes
igne cælesti flagrâsse conces-
serim, itâ haliu lacûs in-
fici terram, corrumpi super-
fusum spiritum eoque fœtus
segetum & Autumnû putre-
scere*

Synchronismi.

scere reor, Solo, calòque juxta gravi. Tacitus Hist. lib. 4. pag. 619. Lipsianæ editionis in octavo.

The Autor of the Abstract before mentioned, when hee cometh to *Ninus*, setteth down to succeed him one *Thourias*, who was called *Ares*, to whom hee saith they made the first Statue, and called it *Bada Odv*, (that is Lord God:) of which saith hee the Prophet *Daniel* hath made mention. *Suidas* either had this from this Autor, or hee from *Suidas*, who hath written the same; for as I know not the Autor, so neither his time. It was after *Eusebius*; how long, I yet cannot tell, whereas they cite *Daniel*; wee are to understand, not that Man of desires, but his name's sake, intituled to the Storie of *Bel* and the *Dragon*, which who will may read more at large in Hebrew, then 'tis found in Greek, if they will patiently revolv the Stories of *Josippus* the Jew, called also *Gorionides*. After *Thourias* the Abstract placeth *Lames*, then *Sardanapalus*; omitting that whole succession of *Affricanus* without recompens, more then of *Thourias* and *Lames*, neither of which are known.

Thus far the better hand of pure Antiquitie hath helped us.

Julius Affricanus reckoneth up the Kings from *Zames* to *Sardanapalus*; and after him *Eusebius*: and amongst the Moderns, *Funccius*, *Angelocrator*, *Henningius*, *Reyneccius*, and divers others. Those that deserv greatest commendation, are first and chiefly *Sethus Calvisius* in his judicious Chronologie: After him *Salian* in his Annals; so *Joseph Scaliger* in his *Isagogical Canons*.

However I might have both their help and Authority, yet I forbear so to fill up the great Chasme in this part of our Monarchie: yet it shall not bee said that I refus'd to follow such great Leaders, for a little reason.

Amongst

in *Suidas* to bee *Arius* in *Affricanus*: their reason is a Conjecture from another name, which this *Θίερας* had: for which see *Suidas*, in this word *Thurias*.

Besides all this, *Diodorus* reckoneth but thirtie Kings from *Ninias* to *Sardanapalus*; But *Affricanus* accounteth more. This disorder and disagreement in the matter hath mooved us to break of the Succession in this place from *Ninias* to *Sardanapalus*, interposing one onely Prince, of whom *Diodorus* maketh mention, that in his time happened the Noble Expedition of the *Argonautes*, and the wars of *Troie*. The King's name was *Teutames*; but in what place to rank him, I finde not, not following *Affricanus*.

So doth the Abstract, leaving out all those Kings which in *Affricanus* and the fall *Berosus* were suspected adulterine: a thing in this nameless Autor much to bee regarded; for certainly he took it for granted, that this part of the Succession was meerely lost, and without hope of recoverie. I will add one reason more, which at this instant take's mee up, that the main tainers of these Kings, reciting their names, put's the Readers off so slenderly, that wee cannot but suspect them; for of each King they still disgracefully report that hee did nothing worthe of memorie: a likely matter, that all those Kings were idle.

The Trojan war is famous, and a great part thereof Fabulous.

For the Historie, see *Dicys* the *Cretian*, and *Dares* the *Trojan*; translated, the one out of the *Phœnician* Language, the other out of the Greek tongue by *Cornelius Nepos*; though som have called in question the credit of both these.

Or rather
our own
Josephus
Iscaus.

See also *Valerius Flaccus* in Latine, and *Apollonius* in Greek for these *Argonautes*.

The last King therefore of the first state of this Monarchie was *Sardanapalus*; as *Diodorus* and *Trogus* make mention. *Diodor. lib. 2. Justin ex Trogo libro. 1.*

Sardanapalus.

Synchronismi.

Hee was the son of *Anacyndraxis*. A most obscene and most lascivious Prince, set forth not onely in his nature, but his name also, as *Cicero* hath observed.

Justine relateth his wanton and enormous practices; so *Diodorus*, and *Athenæus*, *Suidas*, and manie more: scarce an Autor that past by his infamie, without a reprehension and reproch.

An Antient Autor, *Duris* in *Athenæus* describeth to bee read concerning the manners of this womanly and effeminate Prince: *Hoc solo imitatus virum*, (saith *Justine*) in this onely hee was like a man, in that hee burned himself. Of the manner how, read *Athenæus*; and of the reason why, see *Causaban's* discours upon that place.

The most renowned Atchievment that ere this Prince brought to pass was, that hee built two Cities in one daie, *Tarsus* and *Auchialus*; as the Epitaph

Tarsus and *Auchialus* founded by *Sardanapalus* in one daie.

Synchronismi.

Sardanapalus.

taphs; make mention in the Autors aforementioned.

For so *Aristobulus* reports, that his Tomb was set at *Anchialus* thus inscribed,

Σαρδανάπαλος, Ἀνακυδράξι παῖς, Ἀγχιάλλῳ καὶ
Τάρσῳ ἐδομῶν ἡμέρα μία. Ἐδε, πίνε, σάκε' ὥς τὰ ἄλλα
τότε ἐκ ἔξω. that is, *Sardanapalus, Anacydraxi filius,*
Tarsum & Anchialum eodem die condidit. Ede, bibe, lude :
nam cetera omnia nec huius sum : that is, not worth a
fillip. For so his Statue was carved, as if his hands
had given a fillip, and his mouth had spoken those
words.

The like Epitaph was inscribed upon a statelie
Monument in *Ninive*, in the *Chaldee* tongue, which
the Greek Poët *Cherilus* thus translated :

Ἔγω δὲ βασιλεῦσα καὶ ἄρξοι ἰώρον, Cetera vide apud
Amyntam καὶ τὸν Σάβμων. *Athenæus.*

The like was at *Tarsus*, where *S. Paul* was born : at
which this Apostle without question alluding to that
place. Φάγωμεν καὶ πίνωμεν, αὔριον γὰρ σποδθήσομεν. Let
us eat and drink, for to morrow wee shall die.

The great Enormities of this King brought forth
the Confusion of the Kingdom, the instrument
whereof, was the Rebellion of his Captain *Arba-*
ces Governor of the *Medes*, with whom *Sardanapa-*
lus fought for the Monarchie, and got the victorie
once, and the second time : upon which success the
effeminate Prince presuming, the third time in a se-
cure disdain went not in
person, becaus also the
Oracle had undoubted-

Synchronismi.

ly fore-told, that the In the time of *Sarda-*
State of *Ninive* should *napalus*, *Arbaces* was Go-
never totter, till the vernor of the *Medes*, and
River *Tigris* proved ho- *Belochus* of the *Babyloni-*
stile ; which in the *ans*. Much question might
Kings judgment could bee made in this place,
neverbee. But it fell out what King continued the
otherwise I i 2 Monarchie

*Sardanapalus.**Synchronismi.*

otherwise ; for in this
third Skirmish, *Tigris*
swelling over his bounds,
by the vantage of a grea-
ter flood then ordinarie,
plaied an unneighbourly
part, and battered down
his own borders; at whose
irruption a great part of
the impregnable wall was
laid level with the
ground, the citie it self
opening to her adversa-
ries, to check the vice of
her Governors.

Monarchie; whether *Be-
loclus* were *Phul*, or no:
or if not, who this *Phul*
might bee. A question to
this purpose is largely
discussed in Sir *Walter*
Raleigh's Historie ; yet
notwithstanding that,
and what hath been elf-
where said of that, I in-
geniously profess that I
am ignorant at this time
where to place this *Phul*;
yet for the present, I ob-
serve the common order.

Phul.

P H U L.

Circa Annum Mundi 3182.

Phul

Synchronifini.

IS an Assyrian name, as Scaliger witnesseth : IN the time of Phul, sometimes used alone, as Menabem was King in Israel; 2 Kings 15. Josephus, Sed. Olam. In Egypt reigned Mycerinus; Moxetew : whose Life and Acts are recorded by Herodotus in Euterpe.

The Oracle brought word to this King that hee should from thenceforth live but six years, and die in the seventh. The King hearing this, commanded that certain Lamps should bee made for the night time, which hee had purposed to spend in jovialtie, whilest others slept; that so hee might delude the Oracle, and live twice the longer by taking so much more notice of his daies.

See Herodotus in Euterpe, pag. 140. circa ista verba.

Mela de rñs dyualpds rð wāb, &c.

About this time Nabonassar lived; of whom see Ptolomie, but hee was not yet King.

Uzias was now King of Juda : in whose daies hapned that notable Earthquake, of which Josephus relates, that in the horror thereof, a Mountain toward the West cleft in sunder, and removed from its proper place the space of four Furlongs, or half a mile; and further it had proceeded, had not a greater Mountain toward the East staied it's Course.

Of this Earthquake the Prophet Amos maketh mention : by occasion whereof, see what Aben

Synchronismi.

Ezra. saith upon that place, page נ"ק; and also what *Kimchi* saith in the next side, in that Edition which *Robert Stephanus* put forth.

Tiglatb Philassar.

Synchronismi.

THis King subdued *Galilee*.

IN the time of *Tiglatb Philassar*, *Acbaz* reigned in *Judah*: 2 Chron. 28.

Hee also carried the Tribe of *Naphtali* into Captivitie.

This King had a famous Dial: and therefore the invention of the *Sciateries* is more Ancient then *Anaximenes*.

This Dial was a South Vertical, placed upon the wall of the Kings Palace: So à *Lapide*: and it stand's well with the explication of the Phænomenon of the Sun's Retrocession. And that it was a Dial, see *Peter Novius*, and *Clavius*, two incomparable Mathematicians, the one in his second Book of Navigation; the other, in the first of his *Gnomonicks*.

Salmanassar.

Synchronismi.

ORdinarie Chronologers commonly conceived this *Salmanassar*, of far to bee *Nabonassar*, of whom *Ptolomie* speak's: But *Scaliger* dispute's the point against all. *Cabvisus* also; but this last, especially against *Funcius*.

Here begineth, or not far of, that *Nabonassar's* famous *Era*, from whence *Ptolomie* in his *Almagest* accounteth the Celestial motions.

Hee ruled in *Babylonia*, in the year of the world. 3203, the Circle of the Sun

Salmanassar.

Synchronismi.

cius. Both agree, that this *Salmanassar* was not that *Nabonassar*. *Scaliger* giveth the reason, both from the name, time, and other Circumstances: which though *Sir Walter Raleigh* admire's, yet hee condemn's. Time now giveth not leav to enquire, much less to determine the differences. *Seibius Calvinus* placeth the Prince about that time wee have set him. His time is much to be enquired after, it being a most famous *Epoche*, from whose time Chronologie can demonstrate by the aid of Astronomie, that the Affairs passed since that time, are registred in Heaven.

Sun being 19, and the Circle of the Moon 15, the Dominical Letter E. Upon the 26 of *Februarie* at Noon, the Sun's mean motion being 45 Minutes in *Pisces*, the Moon in the eleven degree of *Taurus*, and 22 Scruples.

The Original of the *Samaritans*, out of a *Colonie* transplanted by the King of *Ashur*, they were called *Cuthai*, because there came most from *Cuth*, as *Elias Tisbites* in voce כּוּתִּי *Cuth*.

Who so saith that *Salmanassar* was *Nabonassar*, is deceived; as afterwards shall appear: neither is hee anie other but himself, and none otherwise called. *Scaliger* was bold to call him *Merodac*; but hee repented of that in his *Canons Isagogical*.

Sanacherib.

Sennacherib.

OF his behaviour to King Hezechiab, see the Prophet *Esaie*, and the High Priest's Annals or Chronicles.

The Egyptians in *Herodotus* tell a most memorable storie of this King: That going forth with his Armie against Egypt, it came to pass that one night a Plague of Mice came upon him, and unweaponed his souldiers, by devouring their Harness-ties of Leather. In memorie whereof the Priests provided a statue like this Prince in stone, holding a Mouf in his hand, with this Inscription;

Ἐς αὐτὸς τῆς ὀφθαλμοῦ ἐνταῦθα
ἔστα.

Who ere beholdeth mee,
let him learn to bee religious;
Herodot. in Euterp.

Some suppose, that this intend's that great foil of this kings Armie by the hand of an Angel. An Angel might do both.

This *Sennacherib* was slain by his Sons in the Temple of *Jupiter Ὠκεῖος*, or *Nisroc*. See the reason in Rabbi *Solomon* upon that place. See also the Hebrew Edition of *Apocryphal Tobit* the first Chapter.

Synchronismi.

HEzechiab, King of *Judab*.

In his time hapned, that strange Phenomenon when the Sun went ten degrees back. *Peter Nonius* the *Portugal* discourseth of this wonder and proveth it to bee a Miracle, becaus it was don in the temperate Zone: for (as hee proveth) *Jerusalem* is so situate. This hee conceiveth had been no wonder between the Tropicks: but hee is twice deceived; first becaus the *Sciatericks* teach, that if in the Temperate Zone a Plain bee elevated less then the Sun's declination, the same would com to pase. 2. Hee supposeth the wonder to bee in the Shadow's going back, which was not; but in the Regress of the Sun it self; for the Shadow might have gon back naturally.

Asarhaddon.

Asarhaddon.

HEE reigned after the death of his Father, and after this King wee read of no successor hee had; and therefore Historie guided by the Circumstances of time, conclude's that this was the next vicissitude, wherein the Assyrians again lose their Power; and the Babylonians continue, and end this first Monarchie.

Som have thought that the Kings of Babel onely in this last succession were set forth by the Golden Head: So Hugh Broughton, a most learned man: but there is nothing to defend his Tenet, but his Authority: and that hee shall have in som other thing.

The better to understand the Babylonish Monarchie, wee will set down their Succession, which Ptolomie hath recorded from Nabonassar, to the end of this Kingdom. Scaliger made much of this rare Canon, but obtained it not in the perfection: Sethus Calvisius hath the right which hee obtained of an English man, the then-Dean of Paul's.

Κατὰ Βασιλέων

Ασσυρίων καὶ Μήδων.

ἔτη· Ὀμολογῶ

Ναβονασσάρ	ιδ.	ιδ.
Ναδίσ	ς.	κς.
Κινζίρι καὶ Πόρι	ς.	κα.
Ιωγά	ς.	κς.
Μαρδοκίμωδός	ιβ.	λθ.
Ἀρμιαῦ	ς.	μγ.
Ἀβασιλῶτος πρώτος	ς.	μς.
Βελίς	γ.	μθ.
Ἀσπερτάδης	ς.	νδ.
Ῥιγνέλης	α.	νε.
Μισσιμορδάκ	δ.	ιβ.
Ἀσσιλῶτος δεύτερος	η.	εζ.
Ἀσπερδίν	γ.	π.
Σασσέρχιν	κ.	ς.
Χωιλασδάν	κβ.	ρβ.
Ναβοπολασσάρ	κα.	ρμγ.
Ναβοκολασσάρ	μγ.	ρπς.
Ἰλοαρεδάκ	β.	ρπθ.
Νικεασολασσάρ	δ.	ρλβ.
Ναβοναδίσ	κς.	σθ.

This I transcribed out of the Greek Manuscript which wee have extant in the Archive of our Publick Librarie; and a most pretious Monument it is, as Sethus Calvisius truly conceived of it.

K k

The

The First King in this last Dynastie of Ashur was

Nebuchadnezzar.

Synchronismi.

FOR the Composition of his Name, see what Scaliger saith, where hee setteth down the Simples of the Babylonish names.

The Canon call's him Ναβουδαδναζαρ; and there hee succeedeth Ναβουδαδναζαρ, so Nabopolassar was the Father of Nebuchadnezzar. Hee is called somtimes Nebuchadonosor; That hee was the son of Nabopolassar, this Canon in Eusebius page 38 saith plainly in these words.

Ναβουδαδναζαρ πατρις Ναβυχοδονόσορ. This was put in by Eusebius, or elf left out of that Canon which wee have in the Archives.

Funccius therefore doth ill to make Nebuchadnezzar to bee the same with Nabopolassar, which Calvisius hath observed, and for other, and better reasons refuted.

Megasthenes the Persian thus writeth of this King.

Ναβουδαδναζαρ Ἡεαλβος ἀλμυρῶτος.

JUDAH carried Captive the first and second time.

In his time flourished the Prophet Daniel, the most learned among the Captives.

Daniel built a stately Tower at Ecbatane in Media, which Josephus saith, was to bee seen in his daies, no waie diminished by age, but remaining in the same fresh and sumptuous manner, wherein it was first erected. Joseph. lib. 9. c. 12.

After the Captivitie of Jebojakim, Nebuchadnezzar came up also against Jebojakim, and carried him also awaie Captive; for saith hee, thou Jebojakim art no better then thy Father: and taunted the King with a Proverb of those daies.

מכלה בושמ
גורא שונא לך
נעק

Which in plain terms is, From a bad Dog will never com good Puppies; which is all one with that of the

Nebuchadnezzar.

Synchronismi.

ἀλλήλων, Euseb p 41. &c. i.e. That this Nebuchadnezzar was more famous then great Hercules, and that hee subdued Lybia, Asia. &c.

The same Autor reporteth, that the Chaldeans relate, that this King returning home, fell mad: and being in a Fanaticke vein, foretold the destruction of Babel,

Ἐγὼ δὲ Ναβουδρέσορ, ὁ Βαβυλώνιος, πῶ μὲν ἔτι ὑμῖν παραγγέλλω συμφορῶν, πῶ ἔτι Βῆλ ἡμὲς σφύρομεν, ἔτι εὐαγγελία Βῆλιν ἔσονται μοις πῶσαι δύνειν. Ἦξει Πέρσης ἡμῶν, &c. that is, I Nebuchadonosor, O Babylonians, foretell your ruine, which neither Belus our Progenitor, nor our Goddess Belis shall be able to perswade the fates to remove awaie. There shall come a Persian Mule, &c. meaning Cyrus. Cetera vide pag. 41 Eusebii Scaligeriani.

The Autor intendeth that storie of this King, recorded by Daniel, that hee was among the beasts, &c.

Thus Megasthenes hath storied.

Berosus the Chaldean relateth also the notable expeditions

the Greeks, καὶ νῆμαται ὧν:

For this, see the Jews Chronologie, or the Seder Olam Rabba.

Nebuchadnezzar maketh war with Pharaoh Neco, for his pride, which hee conceived out of the victorie which hee had gotten of King Josias.

Of this Neco, Herodotus maketh mention; and of a great Battell which hee fought with the Syrians at Magdol.

Καὶ Σέρσις περὶ ὁ Νεκὸς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησεν.

Nebuchadnezzar destroyeth the State of Tyre, in the reign of Ithobalus. Philostratus apud Josephum in historiis Phœnicum. Sedar Olam Rabba in the Acts of Nebuchadnezzar.

Nebuchadnezzar is driven from Men, and falling mad, liveth no other life then a beast. This hee did till seven times had passed over him. Daniel. Sedar Olam Rabba, Josephus.

Nebuchadnezzar.

peditions of this famous Prince, and of his sumptuous buildings; and to him hee attributeth the walls of *Babylon*, the Temple of *Belus*, the *Horti pensiles*: and reproveth the Greeks for their vanitie, in making *Semiramis* the Founder of that famous Citie; which also is the conceit of *Annius* in the life of *Semiramis*, where hee introduceth his *Berosus* to averr that *Semiramis* built this place from a Town to a Citie; where the Monk, by a necessarie and egregious oblivion, forgot his Method, and made a matchless Autor contradict himself. Were there no other reason to disprove this fals *Berosus*, but this one, it alone were sufficient: when wee finde, that *Annius* his *Berosus* setteth peremptorily down, that *Semiramis* built *Babylon*; and yet *Berosus* in *Ioseph* and *Eusebius Pamphilus* setteth down the quite contrarie, and reprehendeth the Greeks for their vanitie in affirming that which the other *Berosus* doth. For the building of *Babylon*, notwithstanding it is certain that *Nimrod* began, *Belus* continued, and *Semiramis* enclosed it with a wall: but not that great and mightie wall; for this was the work of our King; as also the *Horti pensiles*, which *Curtius* and *Diodorus* witness to have been don by a Prince of *Syria*, at the request of his wife the Queen; whom *Heradotus* calleth *Nitocris*, as *Scaliger* conceiveth.

Nebuchadnezzar also built the Temple of *Fel*, and in fine, set his last hand to the entire consummation of a sumptuous Citie; which make's him crie out in the height of his ambition *הלא נא-נחמתי-בבבל* &c. Is not this great *Babel* which I have built? &c. *Dan. 4.*

This *Nebuchadnezzar* after hee ruled over *Babel* 43 years, hee fell into a diseas and died. *Berosus* in *Iosepho adversus Ptol. Appion. Canon.* His death was sudden, according to *Megasthenes*: for hee saith, that when hee made an Oration to the *Babylonians*, hee suddenly vanished. See the fragment in *Iosephus, Africanus*, or *Scaliger*. Hevil

*Hevil Merodac**Synchronismi.*

Succeeded after *Nebuchadnezzar*; so saith the **J** *Ebojakin* restored to his
afore-named *Berosus*, and *Seder Olam Rabba*.
Megasthenes: they saie al-
so, for his libidinous
courses hee was slain by his Sister's husband, *Neriglo-
soroor*, who reigned after him in his stead. This
Neriglosoroor must bee hee whom *Daniel* call's *Belsazar*.

Belsazar.

Belshazar.

Synchronismi.

This was the last King of this Monarchie. Why the Canon, and Berosus, with Megasthenes should call him as they do, the reason may bee, Becaus these Kings had new names when they came to the Crown, and those were named from their Gods. So this King beeing a private man, might bee called Neriglissoroor; but when hee had the Kingdom, hee was honored with the name of Bel, and called Belshazar.

This King maketh an impious Feast, and profane's the Vessels of God's House, to quaff in to the honor of Shac: for so these Feast daies were called, *σάκαις ἡμέραις*: and they were like the *Roman Saturnalia*, as wee have said, and as Berosus expoundeth in *Athenæus*; and *Causaubon* out of him. *Scaliger* also in his Notes upon the Greek Fragments.

In this Feast the King's heart was verie merrie: the manner is exprest by the Prophet *Daniel*. In the midst

Josephus interposeth some Kings in this last Succession, more then what the Scripture maketh mention of; and therefore must herein bee neglected, and left to the fruition of his proper sense. The truest opinion is grounded upon God's own Prophecie to the Jews, that they should serv *Nebucbadnezzar*, his son, and his son's son; that was *Evilmerodac*, and *Belshazar*, and it is observable, that the Abstract afore-mentioned setteth down the Succession, though not in the same order, yet at the same number: His words are — *καθεξῆς ἔως ἐλεμε-ροδάχ. ἔτα Ναβυχοδονόσορ, μετὰ τὸ τῦτος, Βήλσαζαρ, καὶ Δαρείων, ὃς αὐτῷ, &c.* Hee invert's the order, which might not bee his error, but the Scribes: 'twas facile, and more likely.

This order and number also the *Sedar Olam* exactly retain's.

Belshazar.

midst of this profuse Jovialtie God interposeth his
Doom: His Fate is written in *Chaldee* upon the
Wall,

מנא מנא חקל ופרסין

And now 'tis plain to read. •

Meneb. For God hath numbred this Kingdom,
and finished it.

Tekel. God hath weighed this Golden Head in
the balance, and found it wanting.

Perez. This Kingdom is divided, and given to
the *Medes* and *Persians*.

In the same night was *Belshazar* the King of the
Chaldeans slain.

F I N I S.

...of the ... God ... the ...

... the ...

... the ...

... the ...

... the ...

... the ...

F I N I S

THE
DESCRIPTION
AND
USE
OF THE
Terrestrial Globe.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon*.



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

THE
DESCRIPTION
AND
USE
OF
THE
Terrestrial Globe.

By John Gorton, a Master of Arts
of the University of Oxford.



LONDON:
Printed by William D. and J. Gorton, Stationers,
and sold by the same, in Little Britain 1749.



The Description and Use of the Terrestrial Globe.



He *Terrestrial* or *Earthlie* *Globe* is an artificial Representation of the Earth and Water under that form and figure of Roundness which they are supposed to have, describing the *Situation*, and measuring the *Compass* of the *Whole* *Frame*, and describing the *Situation* and measuring the *Distances* of all the *Parts*.

This Description is either of the *Earth* and *Water* both together, and it is don by *Circles*; or of the *Water* considered by it self; and is not so much a Description of that, as of the *Mariner's* course upon it, or to shew *The Waie* of a *Ship* upon the *Sea*. And this is don by lines called *Rumbes*, which are not all *Circles*, but otherwise drawn according to the Point of the *Compass*, at which the *Mariner* set's forth. But of the *Compass*, and these lines in the second Place; and first of the Description of the *Whole* *Frame* by *Circles*. Now look what *Circles* were imagined upon the *Earth*, the same are exprest upon, or framed without the *Globe*; and they are the *Greater*, or the *Less*. The *Great* *Circles* without the *Globe* are two; the *Meridian* and the *Horizon*: the one of *Brass*, the other of *Wood*. *Circles* indeed they are not so properly called; for, in the rigorous sense, no *Line* is supposed to have any breadth, as both these have: But that was for the more convenience; for something more

then ordinarie was to bee written upon them. And more over they could not have been so disposed of, as they are, without the *Globe*, if they had not been exact Lines. But Use will have it so, and wee must call them the *Meridian* and *Horizontal Circles*.

Of the Meridian without the Globe.

THE Brass Meridian is divided into 4 equal Parts or Quadrants, and each of them subdivided into 90 Degrees, that is 360 for the whole Circle. The reason why this Circle is not divided into 360 Degrees throughout, but still stopping at the 90th, and then again beginning 10, 20, 30, &c. is, becaus the Uses of this *Meridian*, so far as in Degrees they are concern'd, require not above that Number. As for an Example: One use of the *Meridian* is to shew the *Elevation* of the *Pole*, but the *Pole* cannot bee elevated above 90 Degrees. Another is to shew the *Latitude* or Distance of a Place from the *Equator*, which also can never exceed the 4th part of the Circle; for no Place can bee further distant from the *Equator* then the *Pole*, which is just that Number of 90 Degrees.

Upon one of the North Quadrants of this *Meridian*, of som Great *Globes*, the *Climes* are set to the severall Degrees of *Latitude*; and the Length of the longest Daie under the severall *Climes*: which (if the Geographers would think so) might very fitly bee placed on the *Lesser Globes*; for it were but dividing a Quadrant of the wrong side of the *Meridian* into 90 Degrees, and there would be room enough. In som other *Globes* the *Climes* are cast into a Table, and pictured upon som void space of the *Globe*. But the Division upon a Quadrant of the *Meridian*, is much more artificial, as hereafter shall bee understood. And the reason why a North Quadrant onely need to bee divided, is, becaus for the *Climes* of the Southern *Latitude* the reason is the same. And the reason why the Division is made upon a North Quadrant rather then the South, is, becaus our *Globes* are fitted

fitted for our Selvs, and all our share of the Earth lieth in the North Latitude.

Of the Axle and Poles of the Globe and of the Hour Circle.

FROM the North and South Ends of this Meridian a strong Wyer of Brass or Iron is drawn, or supposed to bee drawn (for the Artificers do not alwaies draw it quite through) by the Center of the Globe representing the Axle of the Earth. The North End whereof standeth for the North, the South End for the South Pole of the Earth. Upon the North End, a small Circle of Brass is set, and divided into two equal parts, and each of them into twelve, that is, twentie four in all. This Circle is the onelie one above the Globe, which is not imagined upon the Earth, but is there placed to shew the hour of the daie and night, in anie place where the Daie and night exceed not 24 hours: therefore it is called *Cyclus Horarius*. The Hour Circle, for which purpose it hath a little Brass pin turning about upon the Pole, and pointing to the severall hours, which therefore is called the *Index Horarius*.

The small Circle is framed upon this ground, that in the Diurnal Motion of the Heaven 15 Degrees of the Equinoctial rise up in the space of everie one hour, that is 360 Degrees, or the whole Circle in the space of 24. So that the *Cyclus Horarius* is to bee framed to that Compass, as that everie 24th part of it, or one hour is to bear proportion to 15 Degrees of the Equator below it. And so in turning the Globe about, one may perceiv, that while the Pin is moved from anie one hour to another, just 15 Degrees of the Equinoctial will rise up above the Horizon upon one side, and as manie more go down below it on the other side. But this Circle is not much for the Geographer's use.

of

Of the Horizon.

THe other *Great Circle* without the *Globe* is the *Horizon*; upon which (yet not as due to this Circle more then anie other, but becaus there is more room) the *Geographers* set down the 12. Signs with their Names and Characters.

And becaus everie Sign of the *Zodiack* containeth 30 Degrees, which is 360 for the whole Circle, the *Horizon* is divided into 360 Degrees indeed as it ought, but not from 10, 20, 30, 40, so throughout, but by Thirties, that is, 10, 20, 30. and 10, 20, 30. and so along to make the division conform to the 12 Signs, to each of which, as I said, is allotted the Number of 30 Degrees. And the reason of that is in reference to the Suns Annual Motion, in the Court whereof hee dispatcheth everie daie one degree under or over. So that hee passeth through each of the Signs in, or in much about the space of 30 Daies. So that, though som of the 12 Moneths, answering to the 12 Signs, consist of one Daie more then thirtie, and one of 2 Daies less, yet take them one with another, and the Daies of everie Moneth correspond to the severall Degrees of everie Sign, or without anie considerable difference. And after that rate, or much about it, they are placed upon the *Horizon*, to shew in what Degree, of what Sign the Sun is everie daie of the year. And to this purpose there is set down upon the same *Horizon* a *Calendar*, and that of three sorts in som Globes: Of two in the most, the one whereof is called the *Julian*, or *Old*, the other the *Gregorian*, or *New Accompt*, reckoning this latter 10 daies before the former, and the third sort, where it is found, thirteen. Now though it bee true that the greatest part of that which is written upon the *Horizon*, more nearly concerneth the *Celestial* then the *Terrestrial* *Globe*; yet it is not altogether unuseful here: and especially it will bee nothing out of the *Geographer's* way to take along with him the ground of Difference in the 3, principally in the 2 sorts of *Calendars*.

The Reason of the Difference in Computation betwixt the Old and New Accompts.

A Year is that space of time in which the Sun goeth through the whole Circle of the Zodiack, as from the Tropick of Cancer, to the Tropick of Capricorn, and so to the Tropick of Cancer again, or from the Equinoctial to the Equinoctial, or from anie other Point of the Zodiack to the same again. Now, becauf of the unequal Motion of the Sun (depending upon reasons deeply engaged in the Theoretical Part of the Sphaere, and therefore here to bee taken upon trust) it ever was, and yet is, a very hard matter to determine exactly in what space of time this Revolution of the Sun in the Zodiack is made; insomuch that one said, that the Year consisted of so manie daies, and how much more or less no bodie knoweth.

Censorinus de Die Natali.

This uncertaintie brought so much confusion upon the Old Romane Calendars, that Time with them was grown a Commodity, and bought and sold at a price. Their Priests, who had to do with this Affair, having in their power to make anie year longer or shorter at their pleasure; which the Emperor Julius Caesar looking upon as a matter no waie below his greatest consideration, advised with som Egyptian Mathematicians about it, by whose Instructions hee found that the Sun's yearlie Motion in the Zodiack, was performed in the space of 365 daies, and one 4th part of a daie, or 6 hours.

The 6 odd hours hee caused to bee reserved in store till everie fourth year, that is, till they made 24 hours, or one whole daie; so accounting, that the 3 first years should consist of 365 daies, and the fourth of 366, one daie more; and everie fourth year was therefore (as still it is) called the Leap Year, and the thing it self Intercalation, or putting in betwixt the Calendar.

'Twas verie much that the Emperor did, and hee left as much to do; for though it cannot yet bee found out exactly

actly in what space of time the *Sun* goeth his yearlie cours, yet thus much is made good by intallible experience that the Emperor's *Mathematicians* allotted too much for the Number of daies: they were in the right, for it is certain no year can consist of more then 365, but for the odd hours it is as certain that they cannot bee fewer then five, nor so manie as 6; so that the doubt is upon the *Minutes*, 60 whereof go to the making up of an Hour; a small matter one would think, and yet how great in the recess and consequence wee shall see.

Julius Caesar allotted 365 daies and 6 hours to this Revolution, but the *Sun* goeth about in less time, that is, (according to the most exact Accompt) in 365 daies, 5 hours, 49 Minutes, and a little more; so that the Emperor's year is much about 10 Minutes greater then the *Sun's*, which must of necessitie breed a difference of so manie Minutes everie year, betwixt the Year, which the *Sun* it self describe's in the *Zodiack*; and That, which is reckoned upon in the *Calendar*, which though for a year or two may pass insensibly, yet in the space of 134 years it will rise to an whole daie, that is the Beginning of the year in the *Calendar* must bee set one daie back. As for Example: Let the year begin at the *Vernal Equinox* or Spring: In the Emperor's time that fell out to bee at the 24th of March, but now this year it fell out upon the 10th of March, 13 daies backwards, and somewhat more, and so if it bee let alone will go back to the 1 of March, and 1 of *Februarie*, till *Easter* com to bee on *Christmas Daie*, and so infinitely.

To reform this difference in the Accompt, som of the later *Romane Bishops* earnestly endeavoured. And the thing was brought to that perfection it now standeth in (so much as it is) by *Gregorie* the 13th, in the Year 1582. His *Mathematicians* (whereof *Lilius* was the chief) advised him thus: That considering there had been an Agitation in the *Council of Nice* somewhat concerned in this matter upon the motion of that Question about the Celebration of *Easter*: And that the Fathers of that Assemblie after due deliberation with the Astronomers of that time, had fixed the *Vernal*

nal Equinox at the 21 of *March*, and considering also that since that time a difference of 10 whole daies had been past over in the *Calendar*, that is, that the *Vernal Equinox* or *Spring*; which began upon the 21 of *March*, had prevented so much as to begin in *Gregorie's* daies at the 10th of the same, 10 daies difference or thereabouts; they advised that 10 daies should bee cut off from the *Calendar*, which was don, and the 10 daies taken out of *October* of that Year 1582, as being the Moneth of that Year in which that *Pope* was born; so that when they came to the 5 of the Moneth, they reckoned the 15, and so the *Equinox* was com up to it's place again, and hapned upon the 21 of *March*, as at the *Councel* of *Nice*. But that *Lilius* should bring back the *Beginning* of the Year to the Times of the *Nicen Councel*, and no further, is to be marvelled at. Hee should have brought it back to the *Emperor's* own time, where the mistake was first entered, and, instead of 10, cut of 13 daies; however this is the Reason why these 2 *Calendars*, written upon the *Horizon*, differ the space of 10 daies one from the other. And as the *Old Accompt* was called the *Julian*, from the *Emperor*; so the *New* is called from *Gregorie* the *Pope* and *Lilius* the chief Agent, the *Gregorian* or *Lilian Accompt*: and the *Julian* is termed the *Old Style*, the *Gregorian* the *New*, as in the conversation of Letters betwixt Us and Those on the other side of the Seas wee may perceiv; Theirs to Us bare date (for the most part) such a daie of such a Moneth, *Stylo Novo*; Ours to them such a daie, *Stylo Veteri*; And Theirs may bee dated *There*, by their *Accompt*, and received here, before they were written by Ours.

For the third *Calendar* there need not much bee said, though it bee more absolute then the second; for it reduceth the *Beginings* of the Year to the *Emperor's* own Time, and so leaveth the *Old Style* 13 daies behinde as it ought to do. But it is very rarely found upon the *Horizons* of anie *Globes*, neither as yet translated to anie Common Use. In the outermost Limb of the *Horizon* are set down the Names

of the 32 Windes of the *Compass*; to what end will bee shewed hereafter.

Why the Meridians and Horizons which are so several upon the Earth, are but single without the Globe.

THe Reason of this will bee plain, if it bee considered that the *Horizons* and *Meridians*, in the use of the *Globe*; are to bee fitted to anie particular place at pleasure; as *Oxford*, *Woodstock*, *Abingdon*, &c. this could never have been don upon the *Globe* it self; for there must a several *Horizon* and a several *Meridian* have passed through everie *Citie*, *Town*, or *Castle* upon the *Globe*, which if it had been don, besides the confusion, the *Circles* would have put out the *Places*; therefore it was ingeniously devised of those who first thought upon it, to set one *Meridian* and one *Horizon* without the *Globe* to serv for all: For in this case the *Globe* it self may bee turned and applied to the *Horizon* and *Meridian* with as much eas, as the *Horizon* and *Meridian* with impossibilitie could not bee applied to the *Globe*, as it will hereafter more plainly appear, then it can do yet.

Of the Quadrant of Altitude, and the Compass.

MOREOVER then the *Circles* framed without the *Globe*, two other *Appendents* are to bee noted upon; the one relating to the *Meridian*, the other to the *Horizon*: the first is the *Quadrant of Altitude*, and is a thin brasse *Plate* representing the fourth part of a *Great Circle*, and so divided into 90 *Degrees*, called therefore the *Quadrant*; and the *Quadrant of Altitude*, becaus it measureth the height of the *Stars* upon the *Celestial Globe*, to which it most properly

ly belongeth. The business it hath to do in *Geographie*, is to set out the *Zenith* of anie Place, and consequently to shew the *Angle of Position*, or *Bearing* of one Place to another, as hereafter shall bee taught. It is therefore affixed to the *Meridian* with a little *Screw-pin*, to bee removed at pleasure from anie *Vertical Point* of anie Place, to the *Vertical Point* of anie other. The second is the *Compass*, which is a *Needle* touched with a *Loadstone*, and set in a *Box* upon the *Foot* of the *Horizon*, upon the *South* side, such another as wee see in ordinarie *Pocket Dyals* for the *Sun*. The Use of it here (as in those) is to point out the *North* and *South* for the *Redification* of the *Globe*, as shall bee more plainly said hereafter.

Of the Great Circles upon the Globe, and first of the Meridians.

THE *Great Circles* painted upon the *Globe* are the *Meridians*, the *Equator*, and the *Zodiack*; where wee must not think much to hear of the *Meridians* again. That of *Brass* without the *Globe* is to serv all turns, and the *Globe* is framed to applie it self thereto. The *Meridians* upon the *Globe* will easily bee perceived to bee of a new and another Use. They are either the *Great*, or the *Less*; not that the *Greater* are greater then the *Less*, for they have all one and the same *Center*, and equally pass through the *Poles* of the *Earth*: but those which are called *Less*, are of less use then that, which is called the *Great*, though it bee no greater then the rest. The *Great* is otherwise called the *Fixt* and *First Meridian*, to which the *Less* are second, and respectively moveable. The *Great Meridian* is as it were the *Landmark* of the whole *Spheer*, from whence the *Longitude* of the *Earth*, or anie part thereof is accounted. And it is the onelie *Circle*, which passing through the *Poles*, is graduated or divided into *Degrees*; not the whole *Circle*, but the one half, becaus the *Longitude* is to bee reckoned round about the *Earth*. This *Great Meridian* might have been

planted in any place, as at York, or at Richmond, but must of necessity be set in one certain place of the Globe or other, as it is in every several Globe, though not in the same place in all.

Concerning the Difference of Geographers in the placing of their Great Meridian, and the Causes pretending thereto.

IN assigning the place of this First or Great Meridian, I observe that the Geographers, whatsoever, still fix it in the Western Parts: And the Reasons are, not onely because those were more discovered then the Eastern, to those who had first to do in this matter; but more especially for that the Proper Motion of the Sun and Moon is from the West to the East, contrarie to their diurnal or dailie Motion; and therefore the Eclipses of the Moon are to be observed from that Part, which is the most learned and certain Rule for the finding out of the Longitudes of Places, by observing how much sooner the Eclipse begineth in a Place more or less West then another. And moreover, wheresoever they place their Great Meridian, they still reckon the Longitude from West to East, that is, till they com up to 180 Degrees, or the Semicircle; where som of them staie and begin the Longitude again towards the East, calling the first Half, Eastern, the other, Western Longitude. But this Course, howsoever Artificial enough, yet is not used by the later Geographers, for they account the Longitudes in the whole Circle throughout from West, by the East to West again, som few Spanish Geographers excepted, who, in the Descriptions of their New Indies, reckon the Longitudes quite contrarie, from East to West, but which was thwartly in it self, and, in the proof, inconsiderably don. But as the Geographers well enough agreed in the placing of this Great Meridian in the Western Parts; so they have differed much more then it becomed them in assigning out the Particular Place.

The

The Autor of the Greek Geographie intended to Ptolomie The Greek Meridian.
 fixeth the Great Meridian (as Marinus the Tyrian (cited by Him) and the Antients before them) in Hera or Junonia one of the Fortunate Islands, as they were termed of old, from an opinion of som singular Blessings imagined by the Antients upon the Gentle of those Parts. They are now called by the Spaniard, *Islas de Canaria*: The *Canarie-Isles*, better known to us by the Wines of that Name, for the most part falsely so called. Ptolomie, as Plinie also, out of Juba the African King findeth out but Six of these: but the late Discoverers meet with Seven: that is, *Langerotta*, *Forteventura*, *Teneriffa*, *Gomera*, *Fierro*, *Palma*, and the *Gran Canarie*, which giveth Name to the rest. For the Situation of these Islands they lie not as Ptolomie placed them, within one Degree of Longitude, or little less, but more scattering, and lifted up a little above the Tropick of Cancer about the 30th Degree of the Northern Latitude, in that Part of the Western (otherwise called the Atlantick) Ocean which trendeth upon the Coast of Affrick, and are therefore reckoned by Geographers to the African Isles. This was the furthest part of the Earth discovered towards the West to those of about Ptolomie's time: therefore the Great Meridian was fixed there, in the Isle Hera, or Junonia, as then it was called, now *Tenariff*: And from this Meridian all the Longitudes in the Greek Geographie are taken.

This the Arabian-Geographers knew well enough; but The Arabick Meridian.
 holding themselves not to bee inferior (as indeed they were not) either to the Indefatigation or Skill of the Greek-Geographers, they hoped to have the begining of Longitude taken from them, which therefore they appointed to bee drawn up on the uttermost Shoar of the Western-Ocean 10 Degrees more East then that of Ptolomie: but they deceived themselves doubly; for first, Their Meridian would not bee brought into Example by others: and again, It was not so improvidently intended, as not to serv themselves. For according to the loss, or gains of the Sea upon that Shore, their Longitudes have proved to bee importantly different, rightly enough assign'd, but falsifying with the Place, as

Alphraganus
 chap. 10.

they are justly served. There is not, for the present, anie verie great Use to the Geographer of the *Arabick-Meridian* more then to know it; for the *Turkish Histories* are not so completely derived down to us as to Describe the Territories by *Longitude*, or *Latitude*. And for the *Arabick-Nubian-Geographie* Translated into Latine by the *Maronites*, though otherwise of a rare, and pretious esteem, yet is not commended for this, That the Distances of Places are there set down by a gross Mensuration of Miles: and *John Leos Africa* is not so well. But when the Learned, and long promised *Geographie* of *Abulfedea* the Prince shall com to light, there can bee nothing don There, without this *Meridian*. The Prince setteth down the *Longitude* of *Mecca* 67 Degrees. The *Greek Geographie* 77: and they are both right, and yet they differ 10 Degrees: for so much were their *Meridian* set East, or West one then the other. Yet neither is this *Meridian* presently altogether unuseful, for besides the *Longitudes* of som places noted by *Saracenus*, *Albategni* and others, there is a *Catalogue* of Cities annexed to the *Astronomical Tables* of the King *Alphonsus* accounted all from this Great *Meridian*, but with this difference, That whereas *Abulfedea* the Prince setteth down but 10 Degrees distance betwixt the *Fortunate Isles*, and the *Western Shore*. The *Catalogue* reckoneth upon 17, and 30 Minutes: a Difference too great to bee given over to the *Recesses* of the *Ocean* from that Shore, and therefore I know not as yet what can bee said thereto.

The Magnetical Meridian.

Our own *Geographers*, the later especially, have affected to transplant this great *Meridian* out of the *Canarie Isles* into the *Açores*, or *Azores*, for so the *gerilla* will endure to bee pronounced. They were so called from *Açor*, which in the *Spanish Tongue* signifie's a *Goss-Hawk*, from the great number of That Kinde, there found at the first Discoverie, though now utterly disappearing. And it is no stranger a thing, then that *December* should bee called by our *Saxon Fore-fathers* *polſe Monath*, that is, *Wolfe Moneth*; for that in those Daies this *Isle* was mischievously pestered with such Wilde-Beasts, and in that Moneth more ragingly, though

though now such a light is grown so forreign to these parts, that they are looked upon with the Strangeness of a Camel, or an Elephant. The *Azores* are otherwise termed *Insula Flandrica*, or the *Flemish Isles*, becaus som of them have been famously possessed, and first Discovered by them. They are now in number Nine: *Tercere*, *S. Michäel*, *S. Marie*, *S. George*, *Gratiosa*, *Pico*, *Fayall*, *Corvo*, *Flores*; they are situate in the same *Atlantick Ocean*, but North-West of the *Canaries*, and trending more upon the *Spanish Coast*, under the 39 Degree of *Latitude*, or thereabouts. Through these *Isles* the Late Geographers will have the Great *Meridian* to pass, upon this conceit of reconciling the *Magnetical Pole* to That of the World. Their meaning is, That the *Needle* of the *Mariner's Compass*, which touched with the *Magnet*, or *Loadstone*, in dutie ought to point out true North, and South Poles of the World in all other Places, performeth it onely in these *Isles*, whereas for the most part elswhere it swerveth, or maketh a Variation from the true *Meridian* towards the East, or West, according to the unequal temper of the Great *Magnet* of the Earth: therefore notwithstanding that the *Greek Meridian* was placed well enough in the *Canaries*, (as indeed it was, and best of all, becaus once fixed there) yet it pleased them to think that it would bee more Artificial, and Gallant to remove it into the *Azores*, where(as they would bear us in hand) the *Magnetical Needle* precisely directeth it self towards the North, and South of the Whole Frame without the least Variation, which might seem to bee a *Natural Meridian*, and therefore to bee yielded unto by that of Art, wheresoever placed before.

This Coincidence of the *Magnetical Meridian* with that of the World, Som of them will have to bee in the *Isles Corvo*, and *Flores*, the most Western: Others in *S. Michäel*, and *S. Marie*, the more Eastern of the *Azores*. 'Tis true indeed that the Variation is less in these *Isles*, then in som other Places, yet it is by experience found, that the *Needle* in *Corvo* North-Westeth 4 Degrees: in *S. Michäel* it North-Easteth 6 Degrees: And therefore the Great *Meridian* should

Ridly's Treatise of Magnetical Motions, Chap. 36.]
Norman's New Attractive, Chap. 9.

should rather have been drawn through *Fayal*, where the Variation is but 3 Degrees to the East; Or especially through the *Cape of good hope*, where the Needle precisely pointeth to the True North without any Variation at all by a River side there, which therefore the Portugals have called *Rio de las Aguias*, The River of the Needles.

But which is more, the *Magnetical Needle* hath no certain Pole in the Earth at all, and under the verie same Meridian is found to varie in some places but 3, or 4 Degrees; in other 17, and more; and which is worst (if it bee true) the Variation it self hath been lately charged upon with a verie strange and secret inconstancie by the Professor in *Astronomie* of *Gresham-College*. Hee saith that the Variation of the Needle at *Limehouse* near London, which Mr *Burrows* found to bee 11 Degrees, 15 Minutes, in the year 1580: M *Gunter* in the year 1622 found it to bee but 6 Degrees 13 Minutes. But Hee himself in the year 1634 found it to bee but 4 Degrees, or verie little more; which in the space of 54 years is a difference of 7 Degrees to the Less. So little reason is there why the *Greek Meridian* should give place to the *Magnetical*, besides the great confusion which must needs follow, as it hath.

The *Toletan*
Meridian.

But yet more impertinently, the *Spanish Describers* remembered before, not onely account their *Longitude* from East to West, utterly against all other *Geographie*, but not contented with the *Greek*, *Arabian*, or any *Magnetical Meridian*, must needs reckon their *Indies* from that of *Toledo*. But they are verie few that take this course, and this *Pragmatical Meridian* is onely found upon a Map, or two, but hath not as yet gotten (nor is it like to do) any relation to the *Globe*.

The *Greek*
Meridian a-
gain.

As the case standeth with the *Great Meridian*, the advice and counsel of *Stevinus* a Dutch Geographer is very much to the purpose: That the *Great Meridian* should bee brought back to the *Fortunate Isles* again, that one certain Isle of the seven should bee chosen; and in That, one certain place; *Exiguus quidem, sed notabilis & perpetuus*, As smal, but as notable and perpetual as 'tis possible. The Island hee assigned was *Teneriff*, thought to bee the same with

Ptolamie

Ptolomie's Hera, or *Junonia*. The place *Pico de Teide*, or el *pico*, *The Peak*, a Mountain so called from the sharpness of the top, and therefore the place is *Locus exiguus*, as Smal as could bee; and 'tis Perpetual, for Hills are everlasting; and as notable, for by the reports of som in *Julius Scaliger* it riseth above threescore Miles in height, which though it bee more then is generally believed, yet thus much is, That it is the highest Mountain in the World.

This *Johnson* a great Master of this Art considering with himself, though in his lesser *Globe* of the year 1602 hee had made the Great *Meridian* to pass through the Isles *Corvo* and *Flores*; yet since that, in his Greater of the year 1616 hee hath it drawn upon the *Peak* in *Tenariffe*, as hee expresseth himself in a void place of the *Globe*. Onely, whereas hee addeth that by this means the *Arabick Meridian*, and That of *Ptolomie* will bee all one upon the matter (which hee saith was fit to bee admonished) it must needs bee mistaken. 'Tis true, that the *Canaries* lie near upon the Coast of *Affrick*: But the *Arabians* mean not this so much by the uttermost Shore, as the uttermost Points of the Western Land runing along by the Streights of *Gebal Taric*, or *Taric's Hill*, as they rightly (wee *Gibraltar*) call it, where the Pillars of *Hercules* were set of old, as our Stories deliver, but of *Alexander* they saie, to whom, and not to *Hercules* the *Arabick Nubian Geographer* ascribeth this Labor, naming there the verie Artificers which that great King provided himself of to force out the Streight; which may possibly bee the reason, why the *Arabians* (over and above their ambition of Change) draw their Great *Meridian* by this Part, in honor to *Alexander*, whom therefore they call not so, but *Dbilcarnain*, that is, *The man of the two Horns*, for that hee joined the Ends of the Known World together by those Pillars in the East upon one side, and these in the West on the other. Which seeing it is so, the Reducing of the Great *Meridian* to *Tenariff* again will bee so far from closing with that of the Uttermost Western Shore, that according to the Account of som they will stand at 15 Degrees distance one from the other, which also maketh show

of som reason of the Disagreement betwixt *Abulfeda* the Prince, and the King *Alphonfus* in assigning the difference of the *Arabick Meridian* from the *Greek*, the Prince allowing but 10, The *Catalogue* 17 Degrees, which was noted before.

For any concurrence therefore of the *Greek*, and *Arabick Meridians* by this means, wee are not to take the Geographer's word; but nevertheless to embrace this Alteration of his Course in bringing the *Greek Meridian* to his place again.

The same advice of *Stevinus* is commended and taken by *Wil. Bleau* (a man very like to, if not the very same with *Johnson* himself) *Cap.* 4. of his first Part, which teacheth the Use of the Globes according to the Improper Hypothesis of *Ptolomie* (as the Title termeth it) *per terram quiescentem*. For the second Part maketh good the same Use of the Celestial and Terrestrial Spheres by the Supposition of *Copernicus per terram mobilem*. His words are *Longitudo alicujus loci, &c.* The Longitude of any place is an Arch of the Equator comprehended between two half Meridians, the one passing through the Place it self, the other through the High Mountain called *Pico de Teide* in *Tenariffe*, *Qui tam in maximo nostro Globo Terrestri* (saith hee) *quam in variis Tabulis Geographicis a nobis editis pro Initio Longitudinis terre assumptus est, & pro eo in hac descriptione semper assumatur, &c.* And 'twill never be well with *Geographie* till this be believed in, and made the common and unchangeable Practice.

*What Course is to be taken with this Varietie
of Meridians, and how followed, or
neglected by the Geographers.*

And now if one may make so bold as to give Law to the Geographers, it cannot be denied but that the readiest and least entangling waie of reckoning the Longitudes is to meet again upon the first Meridian in *Tenariffe*, but for want of this, and til it can be relish'd universally, the likest waie

to the Best is for the Describers either of the Whole, or any Part of the Earth not to fail of setting down the several *Meridians* obtaining as then. Also the Difference of *Longitude* betwixt these *Meridians*, and lastly which of those they mean to go by. If I were to draw up (If I could) a New *Geographie* of the Whole Earth, This, or the like to this ought to prepare to the Description.

That the Great *Meridian* by the most Antient Greek *Geographers* was made to pass through the *Fortunate Islands*, now called The *Canaries*. That from thence it was translated by the *Arabians* to the uttermost Point of the Western Shore. That our own *Geographers* removed it into the *Azores* placing it som of them in S. Michael, others in Corvo. That the Best of them brought it back to the *Canaries* again, and drew it upon the *Pico* in *Tenariffe*; The same, or thought to bee the same with *Ptolomie's Junonia*. That the Difference of *Longitude* from El *Pico* to the *Arabick Meridian* is 10 Degrees more East, according to *Abulfeda* the Prince. From *Pico* to the Isle of S. Michael 9 Degrees. From *Pico* to *Corvo* 15, and both so much more West. And such, or such a *Meridian* I mean to follow.

To this very purpose the same *Abulfeda* in the Introduction to his *Geographie*. It is received by Tradition (saith hee) that the Inhabited Earth begineth at the West in the *Fortunate Isles*, as they are called, and lying waste as now. From these Islands som take the Beginning of *Longitude*. Others from the Western Shore. The Difference of *Longitude* is 10 Degrees accounted in the *Equator*, &c. As for the *Longitudes* reckoned in this Book, they are all taken from the Shores of the Western Ocean, and therefore they are 10 Degrees short of those which are taken from the *Fortunate Isles*, &c.

If wee now exact (as I think wee may) to this Rule, which hath been lately don by our own Describers especially, wee may perhaps finde it otherwise then wee thought for.

Here it will not need to take much notice of those who have described the Situation of Countries by the *Climes* and

Paralells. Thus much onely, That they had as good as said nothing. I confesse I conclude under this Censure, the verie good Autor of the *Estatcs du Mond*, translated by *Grimstone*. But it was to bee noted. For what if I saie that Great Britain lieth under the 9th and 13 *Climates* of the Northern Temperate Zone (as 'tis no otherwise Describ'd to the Site by a Geographer of our own) is this to tell where England is? No more then to tell where the Streights of *Anian* are much about the same *Clime* and *Paralel*, and yet 160 Degrees distant and more.

They are not much more accurate who Describe the Situation of Countries by their *Latitudes* onely as the Gentleman in his Description of *Huntingdon Shire* inserted into *M. Speed*. And the most learned Sir *Henrie Spelman* in his Description of *Northfolk*. It is no more to saie the Situation of this, or that place then of anie other in the Whole Sphere lying under the same *Parallel*. But to saie the truth, By reason of the Varietie of *Meridians*. The *Longitudes* were grown to such an uncertain and confus'd pass, that it was not everie man's work to set them down.

Mr Carew in his Survey of *Cornwall* setteth down that *Shire* in the *Longitude* of 6 Degrees (I believ hee mean't 16) as most men account. But what doe's hee mean by that; or what manner of account is it which most men use in this case? *Norden* in the Introduction to his *Speculum Britannie* saith, That the Center of this Land, which hee taketh to bee about *Titburie Castle* in *Stafford-Shire* is 21 Degrees and 28 Minutes of *Longitude*. But from what *Meridian* all this while? for the *Longitude* may bee manie Degrees more, or less, or just so much as hee saith, and yet all may bee true.

Mr Speed more particularly professeth to follow *Mercator*; as in assigning the *Longitude* of *Oxford*, hee saith, that it is distant from the West 19 Degrees 20 Minutes by *Mercator's Measure*. So *M. William Burton* in the Description of *Leicester-Shire*. But how are wee the wiser for this? *Mercator's Measure* was not the same, for in his *Globe* dedicated to the Lord *Granvella* the great *Meridian* passeth through the

the Canaries; but in his great Map through the Azores. M. Gabriel Richardson in the State of Europe yet more distinctly telleth his Reader, That the Longitudes in his book shall bee taken from that Meridian, which passeth through the Azores. But whether from that in S. Michaël, or from the other in Corvo is not set down, and yet the Difference is 7 Degrees, and more: But hear lastly the Kingdom's Geographer in the Preface to his Britannia. *At insimulabunt jam Mathematici & in crimen vocabunt quasi in Geographicis Latitudinis & Longitudinis Dimensionibus toto Cælo aberrârim. Audi queso: Tabulas Astronomicas, novas, antiquas, manuscriptas, Oxonienses, Cantabrigienses, Regis Henrici Quinti diligenter contuli. In Latitudine à Ptolomeo plurimam discrepant inter se ferè conspirant: nec tamen Terram è suo Centro dimotam esse cum Stadio existimo. His igitur usus sum, In Longitudine autem nullus consensus, concentus nullus. Quid igitur facerem? Cum Recentiores perpendiculum navigatoria pyxide Magnete illitum inter Azores insulas rectâ Polum Borealem respicere deprehenderim, inde Longitudinis Principium tanquam à Primo Meridiano cum illis dixi quam nec ubique æquale permensus sum.* So the Learned Camden. Where note by the waie; that if the Translator hath rendered the Book no better then hee hath this Claus of the Preface, the best courf will bee for those that can, to read it in the Latine. The Autor's meaning I think was this.

But now (saith hee) the Mathematicians will accuse and call mee in question, as if I were altogether out in my Geographical Dimensions of Latitude and Longitude. But praie heare mee: I diligently compared the Manuscript Astronomical Tables of Henrie the Fifth, as well the old, as the new, Calculated for the Meridians som of Oxford, others for that of Cambridg. In Latitude I found them to differ from Ptolomie very much, but well enough agreeing among themselves: and yet I cannot think that the Earth is any whit startled aside from it's Center, as Stadius did. These Tables therefore I made use of. But in the Longitude I found no agreement at all. What should I do? Considering that the Modern Geographers had found that the Needle of the Mariners

Compass touched with the *Loadstone* directly pointeth to the *North-Pole* by the *Azorian Isles*, I did as they did, and took the begining of *Longitude* from thence, as from the *First Meridian*, but which I have not alwaies set down exaſly, or to a Minute.

And now the least that can bee expected is, that the *Longitudes* of all Places in the *Britannia* are accounted from the *Meridian* which passeth by the *Azores*. But from which of the *Meridians*? If it bee as the book expresseth *ab Ultimo Occidente*, 'tis from that of *Corvo*: then the *Mathematicians* have caus to complain, for all the *Longitudes* are fals. But I can perceiv that the *Geographer*, though otherwise most accomplished, yet was not so well seen in this piece of the Skill; for though it bee pretended in the Preface that all the *Longitudes* in the Description shall bee taken from the *Azores*, yet in setting down the *Longitude* of *Oxford*, hee saith, That as hee hath it from the *Mathematicians* of the Place, it is 22 Degrees from the *Fortunate Islands* which can never bee true, for 'tis but 19 from the *Azores* reckoning by *S. Michaël*: But this is not all: In assigning the *Longitude* of *Pen-von-lus*; or, *The Land's-end* in *Cornwall*, Hee saith that is 17 Degrees à *Fortunatis Insulis vel positus Azoris*, from the *Fortunate Islands* or rather from the *Azores*. But is is the Difference so small did hee think? But 9 Degrees at least.

But I finde by the *Longitudes* that *Mercator* was the Man that set up all these for *Geographers*.

Mercator first of all kept himself to the *Greek Meridian*, as, *Appian*, *Gemma Frisius*, *Maginus*, and others; but understanding by *Francis* of *Deip*, an experienced *Mariner*, that the *Compass* had no Variation in the *Islands* of *Capo Verde*. And by others, that it had very little in *Tercera*, and *S. Marie* of the *Azores*, but not anie at all in the *Isle Corvo*, that hee might go a mean waie to work, and complie with the *Common Meridian* of the *World* (as hee took it to bee). Hee made his *Great Meridian* to pass (as himself saith) betwixt the *Isles* of *Capo Verde* and the *Azores*; that is, Through the *Isles* of *S. Michaël* and *S. Marie*, which was after-

afterwards taken for Example by *Plancius*, *Saunderson*, and the common sort of others, so that little or no notice at all was taken of the *Meridian* by *Corvo*, no not by those of the biggest expectation, as *M. Carpenter*, *M. Camden*, *M. Speed*, and the rest; although this also was the known *Meridian* of some Globes of the very same Times; and before that, that is, before they had set their last hand to their *Descriptions*. And 'tis no mervail, for *Mercator's* Longitudes were more exactly accounted then before, and therefore they might well take his *Meridian* along with them. And 'twas not amiss to go by the most received; but then they should have said so, and withall, have set down the three severall *Meridians* at least, and the difference of *Longitude* betwixt them; and all this with more distinction then so, that another man should com after them to tell themselves what *Meridian* they went by.

And thus much of the First, or Great *Meridian*.

Of the Lesser Meridians.

THE Lesser are those *Black Circles*, which you see to pass through the *Poles*, and succeeding to the Great at 10 and 10 Degrees as in most Globes; or as in some, at 15 and 15 Degrees Difference.

Everie place, never so little more East, or West then another, hath a severall *Meridian*. *Shot-over* hath a distinct *Meridian* from *Oxford*, becaus more East; *Osney* hath not the same as near as it is, for it lieth West of the Citie: The exact *Meridian* whereof must pass directly through the middle; yet becaus of the huge distance of the Earth from the Heavens, all these Places, and Places much further off may bee said to have the same *Meridian*, as the *Almanack-makers* Calculate their *Prognostications* to such, or such a *Meridian* where they pretend to make their Observations: But saie too, that it may generally serv, &c. And indeed there is no verie sensible Difference in less then 60 Miles, upon which ground the *Geographers*, as the *Astronomers* allow a New *Meridian* to everie other Degree of the *Equator*, which would bee

bee 130 in all, but except the *Globes* were made of an Extreme and Unuseful Diameter, so manie would stand too thick for the Description. Therefore most commonly they put down but 18; that is at 10 Degrees distance one from the other, the special use of these Lesser *Meridians* beeing to make a quicker dispatch in the account of the *Longitudes*. Som others, as *Mercator* set down but 12 at 15 Degrees difference, aiming at this, That the *Meridians* might bee distant one from the other a full part of time, or an hour: for seeing that the Sun is carried 15 Degrees off the *Equinoctial* everie hour, as was said before. The *Meridians* set at that Distance must make an hours difference in the Rising or Setting of the Sun to the severall places, as if the Sun Rise at such an hour, such a daie of the year at *Oxford*. In a place 15 Degrees more distant towards the East the Sun riseth an hour sooner. In a place 15 Degrees distant towards the West, an hour later, the same daie of this, or that year.

Now becaus the Spaces of time are reckoned by the same Degrees of the *Equator* as the Distances of Place, The Degrees of *Longitude* have been called *Tempora*; which word *Camden* sometimes delighteth to use, as in the *Longitude* of *Bath* hee saith it is 20 *Temporibus*, 20 Times, that is 20 Degrees distant from the Great *Meridian*. Hee expresth by the same word in setting down the *Latitude*, but not so cunningly as I think.

Of the Equator, and the Lesser Circles.

THe *Equator* is the Middle Circle betwixt two *Poles* graduated throughout, and plainly dividing the *Globe* into two equal Parts, from North to South, This is the Circle of *Longitude*, as the *Meridian* of *Latitude*; for *Longitude* is reckoned in the *Equator* from the *Meridian*; *Latitude* in the *Meridian* from the *Equator*.

Crossing this Circle obliquely in the Middle is the *Zodiack*, the uttermost extent whereof towards the North noteth out the *Tropick* of *Cancer*; towards the South, the *Tropick*

Tropick of Capricorn, each of them distant from the *Equator* 23 Degrees, or not much more, as may bee accounted in the *Great Meridian*. Equi-distant from these, and at the same distance from the *Poles* as the *Tropicks* from the *Equator*, are set down the *Artick* and *Antartick Circles*; all offering themselves to sight by their Names, and distinction of Breadth, and Color, more notably then the rest: by the rest I mean the black blinder Circles equi-distantly remooved from the *Equator* at 10 Degrees difference, and serving the same turn in the accounting of *Latitude*, as the *Meridians* at the same distance in the reckoning of the *Longitude*. And these are called the unnamed *Parallels*.

And so much of the Description of the Earth and Water together; Now of the Waterie-Part by it self.

The Description of the Waterie-Part of the Globe by the Rumbes of the Mariner's Compass.

THe Courſe of a Ship upon the Sea dependeth upon the Windes. The Designation of these, upon the certain Knowledge of one Principal; which considering the Situation and condition of the whole Sphere, ought in nature to bee North, or South. The North to us upon this side of the Line, the South to those in the other Hemisphere; for in making this observation, Men were to intend themselves towards one fixed part of the Heavens, or other, and therefore to the one of these. In the South Part there is not found anie Star so notable, and of so near a distance from the *Pole*, as to make anie precise or firm Direction of that Winde. But in the North wee have that of the second Magnitude in the Tail of the *Lesser Bear*, making so smal, and, for the Motion, so insensible a Circle about the *Pole*, that it cometh all to one, as if it were the *Pole* it self. This pointed out the North-winde to the Mariners of old especially; and was therefore called by som the *Load*, or *Lead-Star*. But this could bee onely in the night, and not alwaies then. It is now more constantly and surely shewed by the *Needle*
O o touched

touched with the *Magnete*, which is therefore called the *Lead* or *Leadstone*, for the same reason of the leading and directing their Courses: in the Nature and Secret of which Stone, because the whole business of *Navigation* is so thoroughly concern'd, something is to be borrowed out of that *Philosophie*.

The Original of the Mariner's Compass from the Magnetical Constitution of the Earth.

A *Magnetical Bodie* is described to be *That*, which hanging in the *Aërial* or *Ætherial* Parts of the Universe, firmly seateth it self upon it's own *Poles*, in a *Situation* natural and unchangeable, consisting also of some such parts as separated from the rest can take upon them the nature and conditions of the whole.

Under this Description the *Magnetical Philosophers* comprehend the Globes of *Saturn*, *Jupiter*, the *Sun*, &c. but because these Bodies are placed so far above the reach of our Experience, and purpose; it shall be sufficient to make the Description good upon the Earth.

To do this, I think I may suppose, First, that the Constitution of the *Whole Earth* may be gathered from the prevailing parts, such parts especially as do bear upon them the *Marks* and *Signatures* of the *Whole*.

Then secondly, That the parts of the Earth, which lie couched about the *Center*, are not of a different or degenerate compliance from these which lie scattered about the Surface; which if any bodie list to raise suspicions upon, as *M^r White* hath done, they may: but I am sure they were no nearer Him, when he laid the Foundations of the Earth, than we.

The prevailing parts about the Surface of the Earth, are the Mines of *Leadstone*, *Steel*, *Iron*, &c. of all which, it is certain, that they are indued with a virtue *Magnetical*, which enableth them to place themselves in a set position betwixt *North* and *South*: And not only these, but even *Clay* it self, burnt to *Brick*, and cooled *North* and *South*, if it be hanged up in a close place, and left to it's libertie, will seat it self in the same Situation.

But

But the most vigorous *Magnetes* are the *Stone* and the *Steel*, the *Stone* especially: And the *Steel* hath a capacitie to receive a stronger virtue from the *Stone*, whereby it more firmly seateth it self in the *North* and *South-Position* of the *Earth*, directly pointing out those *Windes* to the *Mariner*; not in all parts directly, becaus in following the Constitution of the *Great Magnete* of the *Whole Earth*, it must needs bee here and there led aside towards the *East* or *West*, by the unequal temper of the *Globe*, consisting more of *Water* then of *Earth* in some places, and of *Earth* more or less *Magnetical* in others.

This *Deviation* of the *Needle*, the *Mariners* call *North-Easting*, or *North-Westing*, as it falleth out to bee; otherwise and more *Artificially*, the *Variation* of the *Compass*; which though it pretend uncertainly, yet proveth to bee one of the greatest helps the *Sea man* hath; for the *Degrees* of *Variation*, which the place it self exactly observed, giveth him a shrewd guess of the same, when hee meeteth with the same *Variation* again, unless the *Variation* it self should bee subject to a Change of *Admirable Diminutions* as the *Late Discoverer* calleth it in his *Discours Mathematical*, &c.

This *Needle*, touched with the *Stone*, and directing towards the *North* and *South*, the *Mariners* (as the *Magnetical Philosophers*) call their *Directorie-Needle*, not onely for the reason intimated, but to distinguish it also from their other, called the *Inclinatorie-Needle*, becaus it is also found that the *Needle* touched with the *Stone*, will not onely turn towards the *North*, but make an *Inclination* under the *Horizon*, as to conform with the *Diameter* or *Axis* of the *Earth*.

Mr Henrie
Gellibrand.

This *Motion* of the *Needle* was accidentally discovered by *Robert Norman*, a *Man* of great dexterity in the framing and dressing up of the *Mariner's Compass*. It hapned to him, that, as often as hee had finished his *Needles*, and equally poized them upon their *Pins*, hee had no sooner touched them with the *Stone*, but still the *North-Point* of the *Needle* would forsake the parallel Site in which hee had placed it, and incline it self to the *Axis* of the *Earth*. The reason whereof not presently perceiv'd, escaped a while, with a conceit, as if the *Artificer* had deceived himself in ballancing

the *Needle*; which therefore hee endeavoured to correct with a little peice of *Wax* stuck upon the lighter End (as hee took it to bee) till at last, beeing imploied in the framing of a *Compass*, the *Needle* whereof was to bee 6 inches in length, and having polished and levelled it with all possible care, and yet after the touching of it with the *Stone*, finding one end to weigh down the other, hee was forced to cut off som part of the heavier end, (as hee still mistook it) and so more, till hee had made the *Needle* unserviceable: whereupon, consulting with som knowing Friends, hee was advised to make som Instruments to trie out the experience. And it was found to bee this verie *Inclination* to the *Axis* of the Earth, and proportionably, though not equally, answering to the *Degree* of *Latitude*.

But this *Inclination* also, as the *Direction*, is variable, and for the same causes of the Earth's unequal temper.

But all that which I have said will more evidently and expertly appear, upon the *Terrella*, or little Earth of Loadstone.

As the *Great Magnete* of the Earth, so everie *Magnetical* part thereof, and everie part of that, hath *Poles*, *Axis*, *Equator*, *Meridians*, and *Parallels* of it's own. The *Magnetical Philosophers* therefore, to represent unto themselves the *Great Nature* of the Whole, take a strong small piece of a *Rock*, which having reduced into a *Globous* form, they first found out the *Poles* by the filings of *Steel* (or otherwise) which will all meet together upon the *North* and *South* Points. A *Circle* drawn equidistantly from these describeth the *Equator*. This don, they take a smal *Steel* wyer, of about half an inch long, and applie it to anie part of the *Equator*, and it will precisely turn towards the *North* and *South* *Poles*, which is *Motion of Direction*, and marketh out the *Meridians* of the *Terrella*. But supposing a *Concavitie* to bee let into this *Little Earth*, in anie part, either about the *Equator*, or betwixt it and the *Poles*: In that case the *Needle* will not point directly to the *Poles*, but will make a *Variation*; unless it bee placed exactly towards the *Middle* of the *Concavitie*, and then it maketh no *Variation* at all, but turneth directly, as before;

before ; which from the Causes justifieth the *Directions*, and *Variations* of the *Compass*, towards and from the *Poles* of the *Earth*.

Remove this *Wyer* from the *Equator* towards the *Pole*, and the one End of it will rise up as *Norman's Needle* did, and the other End will stick down upon the *Stone*, making an *Acute Angle*, and describing a *Parallel*. Remove it nearer to the *Pole*, and the *Angle* will bee less and less acute, till at a certain *Parallel* it becom a *Right Angle* to the *Stone*. Remove it yet nearer, and the *Angle* will bee *Recto Major*, or more and more obtuse. Bring it up to the *Pole* it self, and it will there stand bolt upright, and make one *Line* with the *Axis* of the *Stone* ; which maketh good the *Inclination* of the *Needle* to the *Diameter* of the *Great Magnete* : for if *Norman* had touched his *Needle* under the *Line*, it would have stood level upon the *Pin* without anie *Declination* at all. If hee had touched it in anie place beyond the *Line*, the *Inclination*, would have been on the *South* side ; but living here more towards this *Pole*, it must needs fall out as hee found it. *Nobile experimentum*, as *D^r Gilbert* call's it, and hee is bold to saie, *ut nullius unquam rationis aut mentis compos*, &c. that hee who had considered of this, and holdeth not himself convinced of the *Principles* of *Magnetical Philosophie*, is not to bee taken for a man of sense or reason. I know what *Scaliger* saith to this ; *Gilbertus Medicus*, &c. *tres amplissimos Commentarios edidit, in quibus magis mihi probavit Doctrinam suam, quam Magnetis Naturam ; nam incertior sum quam dudum*. Wee know what hee meaneth by *amplissimos* : but why *tres Commentarios* ? Sure the Man had not read all his Books, for the *D^r* wrote six : but *England* was a kinde of *Nazareth* to this *Great Scholar* ; hee would not endure anie good should com out from hence.

But to give the *Art* and the *Nation* but their due : As there is no point of *Philosophie* so admirable and secret with *Nature* as this ; so none so immerst in visible practice and experiment, and bred up from the verie *Cradle* to that growth and stature, which now it hath in this verie *Corner* of the *World*, by *English Men*.

Norman
Bayrough
wright
Gilbert
Ridley
Barlow
Gillb. and

Manie

Manie other Experiments of great Wonder and Satisfaction are made by the *Magnetical Philosophers* upon the *Stone*; but to the purpose I speak of, these are the Principal, which is, to give the Reasons of the *Needles* turning towards the *North* and *South*, which is the Original of the *Mariner's Compass*.

The *North* and *South Windes* thus assured by the *Motion* either of *Direction* or *Variation* of the *Needle*, The *Mariner* supposeth his *Ship* to bee, as it alwaies is, upon som *Horizon* or other. The *Center* whereof is that of the *Ship*.

The *Line* of *North* and *South* found out by the *Needle*, a *Line* crossing this at right *Angles* sheweth the *East* and *West*, and so they have the 4 *Cardinal Windes*; and the *Indian*

* They are drawn upon a white *China* dish filled with *Water*, upon the *Center* whereof there hangeth a *Needle* of 6 inches long.

* *Compass* consisteth of no more. Cross again each of these *Lines*, and they have the 8 *Whole Windes*, as they call them: Another *Division* of these maketh 8 more, which they call the *Half Windes*. A third maketh 16, which they call the *Quarter Windes*; so they are 32 in all. *Martin Cortez* notwithstanding, that som *Mariners* of his time divided that *Division* over again, and so the *Compass* consisted of 64 *Windes*: but hee noteth also, that this *Division* was more exact then for the *Use*. Everie one of these *Windes* is otherwise termed a *several point* of the *Compass*, and the *Whole Line* consisting of 2 *Windes*, as the *Line* of *North* and *South*, or that of *East* and *West*, is called a *Rombe*. The *Spaniards* first gave that Name, as *Peter of Medina* taketh it upon them; yet not out of their own *Language*, but fancying to themselves that the *Lines* of the *Compass* (as indeed they do) much resembled the *Spars* of a *Spining Wheel*, which in *Latine* is called *Rhombus*, from the *Greek* *ῥῆμα*, to turn about, they call those *Lines* *Rumbos*: and the *Word* hath taken.

The *Compass* therefore is an *Horizontical Division* of the 32 *Windes*, upon a round piece of *Palteboard* set in a *Box*, in the *Center* whereof upon a *pin* of *Laten cinque* bored, the *Needle* or *Wyers*, first touched with the *Stone*, are placed. This *Box* hangeth in another *Box*, between two *hoops* of *Laten*, that however the outermost *Box* bee tossed up and down by the *Motion* of the *Ship*, yet the innermost may alwaies hang level

level to the *Horizon*. It is placed in the middle of the *Pupe*, upon a right Line imagined to pass by the Main-mast through the Center of the Ship, and so putteth the Pilot in his Waie.

These *Compasses* are represented, as they may upon the *Globe*, by those *Circles* which you see divided into 32 Parts with their *Fleur de Lis*, alwaies pointing to the North. And though the Windes are not set down by Name, yet they may bee fetched from the *Horizon* without the *Globe*. And the *Rumbes* are drawn out at length circularly, if the Course bee upon a *Meridian*, the *Equator*, or anie other parallel; otherwise they are *Helispherical Lines*, as they call them, that is, partly *Circular*, and partly *Helical* or *Spiral*, as you may see them described upon the *Globe*.

In the *Globes* set out by *Saunderson* and *Molineux*, you have the Courses of *St Francis Drake*, and *Fourbisher's Voyages*; and in *Janson's Globe* that of *Oliver Van-Nort* described by the *Rumbes*, whereby you may judg of the rest.

The Knowledge of all this is not of less use to the *Geographer*, then the other Description by *Circles*; aswel for the Reading of *Sea-Voyages* and *Discoveries of New Lands and Passages*, as for that the verie Descriptions of the Earth, for a great part, cannot bee made without references to the *Water*.

As the Earth and Water are wholly represented upon the *Globe*, so the whole, or anie part of either may bee described in *Plano*, or upon a plane Surface in a Map or *Sea-Chart*. And of these also something shall bee discoursed hereafter; for the present,

Thus much of the Description: now followeth

Janson's Globe
of the Year
1616. The
Great Meri-
dian passeth
by the
Pike in *Tena-*
riff. The Les-
ser stand at 10
Degrees di-
stance.

The

*The Use of the Terrestrial Globe; and first of
the Rectification.*

THe first care of this is to see that the Foot of the *Globe* stand level or parallel to the *Horizon*; for which purpose som *Globes* have a *Plumb-line*; and there bee that advise for a *Triangular Level of Wood*, with a *Plummet* for the purpose, to bee applied to anie part of the *Horizon*, after the manner as the *Mechanicks* trie their *Planes*: but the matter is not tied to such a severitie of exactness, but that a good Eye may pass for a sufficient Judge. The next thing is, that it bee placed in the *North* and *South-Position* of the *Earth* as directly as it may. This dependeth upon the knowledg of the *Meridian* of the place, but may well enough bee don by a *Needle*, whose *Variation* is known, such an one as is used to bee set upon the *South* side of the Foot of som *Globes*, for the same purpose: then lift up the *North-Pole* above the *Horizon* so manie *Degrees* as will answer to the *Latitude* of the Place unto which you mean to rectifie, which suppose to bee *Oxford*, therefore the *Pole* is to bee lifted up 51 *Degrees*, for that is the *Elevation* of this Place: then finde out *Oxford* in the *Globe*, and bring it to the *Brass Meridian*, and there staie it with a piece of paper, or the like, put between the *Meridian* and the *Globe*: And you have set before you *Oxford* with the verie same and all respects of *Situation* upon the *Globe*, as it hath upon the *Earth* it self. And this is called *Rectification*, or right setting of the *Globe*.

By

By the known Place to finde out the Longitude and Latitude, and by the known Longitude and Latitude to finde out the Place.

THESE Terms of *Longitude* and *Latitude* are understood either of the same or several Plates. In the first sense they are absolutely called the *Longitude* or *Latitude* of this or that place. In the other sense we use to say, The *Difference of Longitude* or *Latitude* between such and such a place. The *Longitude* of this or that place is the distance of it from the *Great Meridian*, to the *Meridian* of the Place reckoned in the *Degrees of the Equator*. The *Latitude* of a Place is the *Distance* of the *Equator* from the parallel of the place reckoned in the *Degrees of the Meridian*. Therefore if the place met with be under the *Great Meridian*, it hath no *Longitude* at all, as the Hill in *Tenariffe*, unless it be in respect of some other *Great Meridian*, as that by *Corvo*, or the other by *St Michael*; and of such a place it will be sufficient to know the *Latitude*. So again, if the place met with be under the *Equator*, it hath no *Latitude* at all; and of such a place it shall be sufficient to know the *Longitude*. But if the place should fall out to be in the verie *Intersection* it self of the *Equator*, and the *Great Meridian* it hath neither *Latitude* nor *Longitude*; and of such a Place it is sufficiently said, that *There it is*.

But if the known Place lie at anie distance from the *Equator*, it is but bringing it up to the *Brass Meridian*, and the *Latitude* is found by observing what *Degrees* the *Meridian* setteth off. Let *Oxford* be the Place you meet with, turn the *Globe* till it lie precisely under the *Meridian*, and you will finde from the *Equator* 51 *Degrees*, 32 *Minutes* of *Northern Latitude*; and, by consequence, you also have the *Elevation of the Pole*: for that is alwaies equal to the *Latitude* of the Place.

With the same labor you may finde out the *Longitude*, if holding still the *Globe* you observe the *Degrees of Intersection*

ction cut off by the Meridian in the Equator : as put the case for Oxford still, it will bee found 22 Degrees from the *Fortunate Islands*, saith Camden ; from *S^t Michael* in the *Azores* 'tis exactly true by which the Preface promised to go ; but from the *Fortunate Isles* or the *Pike* in *Tenariffe*, not out 15.

In case anie of the lesser Meridians happen to pass through the Place, you may reckon of what number it is from the Great Meridian, as whether it bee the 3^d, 5th, 9th, &c. and so manie times 10 Degrees, (for at that distance they are set) is the Longitude of the Place. The same court may bee taken by the Parallels to account the Degrees of Latitude.

And as the Longitude and Latitude are found out by the Place known, so after the same manner anie Place may bee found out by the fore-knowledg of them. This fore-knowledg was first had by Observation of the Eclipses of the Moon, and the Meridian Altitude of the Sun or Stars, but may bee now more easily gotten out of the Tables of *Peter Appian*, *Gemma Frisius*, *Mercator*, *Ortelius*, *Tycho*, and that annexed to *M^r Hues* his Treatise of the Use of the Globes, wherein the Longitudes and Latitudes of all the Principal Cities, Capes, Rivers, &c. are set down, but not accounting all from the same Meridian, which therefore also must bee considered off : For the named Autors, *Appian*, *Gemma Frisius*, and *Tycho* reckoned from the *Canaries*, the rest from *S^t Michael* in the *Azores*.

*Of the Difference of Longitude and Latitude,
and what is to bee observed in the con-
verting of the Degrees of either
into Miles.*

THE Respect of several Places one to another, is called the Difference of Longitude or Latitude, as the Latitude of Oxford is 51 Degrees, the Latitude of Durham 55. The Difference of Latitude is 4 Degrees. The Use of Longitude and Latitude, in the absolute sens, was to make out the Position of anie Place, in respect of the Whole Sphere. In this other meaning,

meaning, the Intent is to shew the *Situation* and *Distance* of anie Place from and in respect of anie other. The *Situation* of a Place to another Place, is otherwise called the *Angle of Position*; but of the *Distance* first, and how that is to bee made into Miles.

The severall cases put by the *Geographers* of this *Difference*, are either of *Places* differing in *Latitude* onely, or *Longitude* onely, or both. *Places* differing in *latitude* onely, are all such as lie under the same *Meridian*, but several *Parallels*. This may so fall out, as that either both the *Places* may bee in *North*, or both in *South Latitude*, or one of them in each. If both the *Places* lie in *North* or *South Latitude*, then it is plain, that if the lesser *Latitude* bee subduced from the greater, the *Remanent* of *Degrees*, multiplied into *Miles* by 60, sheweth the *Distance*, as the *Ist de Maio* in the *Latitude* of 14 *Degrees*; and the *Ile of St Michael* 39 *Degrees*, are both under the same *Meridian*: the 14 *Degrees* are the lesser *Latitude*, which taken from the 39 the greater, the remainder is 25, which multiplied by 60, giveth the *Distance* in *Miles*. If one of the *Places* lie in *North*, the other in *South Latitude*, add the *Degrees* of both *Latitudes* together, and do the like.

The verie same *Courf* is to be taken, if the *Places* differ in *Longitude* onely, in case they both lie under the *Line* it self, becaus there the measure is in a *Great Circle*, as in the *Meridians* of *Latitude*; but if otherwise it fall out to bee in anie *Parallel*, on this or that side of the *Line*, the case is altered.

Wee take for instance the *Difference* of *Longitude* betwixt *London* and *Charlton*, or *Charls-Town*, in *Charlton Island*, so honored with the Name of *CHARLS Prince of WALES*, by Captain *Thomas James*, at his Attempt upon the *North-West Passage* in the *Wintering*, the 29th of *Maie*, the Year 1632, which was the Daie of His Highness *Nativitie*.

The *Difference* of *Longitude* is 79 *Degrees*, 30 *Minutes*, as it was taken from an *Eclips* of the *Moon*, observed there by the Learned Captain, Octob. 29, 1631, and by Mr *Henrie Gellibrand* at *Gresham College* at the same time. It is required that this *Difference* of *Longitude* bee converted into *Miles*.

The Latitude of Charlton is 52 Degrees, 3 Minutes; that of London much about the same. Here the proportion of 60 Miles to a Degree, will over-reckon the Distance almost by the half. The reason whereof shall bee first reported out of the Nature of the Sphere.

However it bee certain, that the *Artificial Globe* (as the *Natural* is supposed to bee) is of a Form precisely round, and may bee drawn upon all over with *Great Circles* Meridionally, yet considered from the *Middle Line* to the *Poles*, it hath a sensible *Inclination* or *Depression* of Sphere, as it is termed in their words, so that if the *Artificial Globe* bee turned about upon it's *Axel*, several parts of the same Bodie shall bee more swiftly moved then other at the same time; for it is plain, that the *Equator* is moved about in the same duration of time, as the smallest *Parallel*, but the *Circumferences* are of a Vast and Visible Disproportion, and therefore is not possible they should go an equal pace.

It is upon the same grounds, that the Autor of the *Use of the Globe per Terram mobilem* will tell you, that in the Diurnal Motion of the Earth, though *Amsterdam* (in the same Latitude with *Oxford*) keep pace with the Isle of *S^t Thomas* under the Line, yet they are of a very different dispatch; for *Amsterdam* goeth but 548 Miles in an hour, whereas the Isle of *S^t Thomas* passeth over 900 Miles in the same space of time, which is after the rate of 12 Miles in a Minute, and more. And all this is true (that is true to the *Paradox*) from the Inclination of the Sphere: But more plainly yet.

Wee see that the *Meridians* upon the *Globe* are set at 10 Degrees Distance, but wee may perceiv too that this Distance groweth less and less, as the *Meridians* draw nearer towards their concurrence in the *Poles*, as the *Globe* it self doth from the *Equator* upwards, and therefore the Degrees however accounted proportionable, yet cannot possibly bee equal in the Lesser *Parallels* to those in the *Equator*, but must needs make an orderlie Diminution from thence to either of the *Poles*:

When therefore it was formerly said that 60 Miles of the Surface of the Earthlie *Globe* answer to a degree in the Hea-

ven, it is to bee understood of the Degrees of a *Great Circle*, and so is alwaies true in those of *Latitude*, but in the Degrees of *Longitude* it holdeth onely in the *Equator* it self, but in the *Parallels* more North, or South the proportion diminisheth from 60 to none at all. So that if I would convert the *Longitudes* of the *Molucca's*, or anie other parts under the *Line* into Miles, it is but multiplying the Degrees of *Longitude* by 60 and the thing is don; but if I would do the like by *Oxford*, or anie other place betwixt the *Equator* and the *Poles*, I must first know what number of Miles answereth to a Degree in that *Parallel* of *Latitude*. The knowledg of this dependeth upon the proportion which the *Equator* beareth to the *Parallels*, which is learned out by the skill of *Trigonometrie*, but need not now bee so hardly attained to; for the Proportions are alreadie cast up into a *Table* by *Peter Appian* in the first Part of his *Cosmographie*. They are there set down according to the Rate of *German Miles*, one of which maketh 4 of ours. According to our own Rate they are as followeth:



The



The Description and Use of

The Proportion of English Miles answering to their several Degrees of Latitude.

Deg. of Lat.	Miles Eng- lish.	Seconds.	Deg. of Lat.	Miles Eng- lish.	Seconds.	Deg. of Lat.	Miles Eng- lish.	Seconds.
1 59	59		31 51	26		61 29	5	
2 59	58		32 50	53		62 28	10	
3 59	55		33 50	19		63 27	14	
4 59	51		34 49	45		64 26	18	
5 59	46		35 49	9		65 25	21	
6 59	40		36 48	32		66 24	24	
7 59	33		37 47	55		67 23	26	
8 59	25		38 47	17		68 22	29	
9 59	16		39 46	38		69 21	30	
10 59	5		40 45	58		70 20	31	
11 58	54		41 45	17		71 19	32	
12 58	41		42 44	35		72 18	32	
13 58	28		43 43	53		73 17	33	
14 58	13		44 43	10		74 16	32	
15 57	57		45 42	26		75 15	32	
16 57	41		46 41	41		76 14	31	
17 57	23		47 40	55		77 13	30	
18 57	4		48 40	9		78 12	28	
19 56	44		49 39	22		79 11	27	
20 56	23		50 38	34		80 10	25	
21 56	1		51 37	46		81 9	23	
22 55	38		52 36	56		82 8	21	
23 55	14		53 36	7		83 7	19	
24 54	49		54 35	16		84 6	16	
25 54	23		55 34	25		85 5	14	
26 53	56		56 33	33		86 4	11	
27 53	28		57 32	41		87 3	8	
28 52	59		58 31	48		88 2	5	
29 52	29		59 30	54		89 1	3	
30 51	58		60 30	0		90 0	0	

K Nowing then the Latitude of *Charlton* to bee 52 Degrees, and that of *London* much about the same: I enter the Table, where I finde the Sum of 36 Miles, or thereabouts to answer a Degree of that Parallel, therefore multiplying the Degrees of *Longitude* by 36, it giveth up the number of Miles from the Great Meridian to the Place.

And very fit it were that these Proportions were written upon the Horizon of the Terrestrial Globes, rather then the Calendars. And what elf there is, confessed by themselves to belong of right to the other Globe, and of little use to the Geographer, till this will bee, they may bee cut upon a Silver-Plate, or Ruler of Box, or som how, or other; for without this Table, the Use of the Globe, as to this Case of Difference, is as good as none at all.

The last Case is remaining, which is put of such Places as differ both in *Longitude* and *Latitude*; for the consideration whereof the Geographers have devised several waies, as the *Arithmetical* waie; That by the *Spherical Triangles*, by the *Semi-circle*, &c. But the working by either of these is of more time and intricacie then was to bee wished. The readiest of all, and not much inferior to the certaintie of the rest is the *Geometrical* waie, as *Peter Appian* (one of the Fathers of this Art) hath termed it; and 'tis no more but this: Let the two Places bee the Isle of *St Thomas* and *Tenariff* in the *Canaries*. Take your *Compasses* and set one Foot of them in *Tenariff*, the other in *S. Thomas*, and keeping the Feet of the *Compasses* at the same distance, remove them to the *Equator*, or Great Meridian, and see how many Degrees they set off; for that number multiplied by 60 is the Distance of the two Places in Miles. The ground of this Rule is, that the Distance of all Places not differing onely in *Longitude*, are to bee understood to bee in a Great Circle, and it was known before, that the Degrees of such a one are severally answered by 60 of our Miles upon the face of the Earth. You may do the like in the *Quadrant of Altitude* as will bee seen in the next *Invention*.

To finde out the Bearing of one Place from another, and what is meant by the Angle of Position.

THE Zenith is the Pole of the Horizon through which the Astronomers imagin Circles drawn (as the Meridians through the Poles of the World) so dividing the Degrees of the Horizon as to mark out the Site of the Stars from this or that Coast of the World. And becaus these Circles are supposed to bee drawn through the *Semt*, or *Semib Alros*, that is The Point over the Head, or *Vertical Point*, The Arabians called them *Alsemuth*, we call them stil *Azimuths*. And for that the Zenith Point still altereth with the Horizon, these Circles could not have been describ'd upon the Globes, but are represented there by the *Quadrant of Altitude*, which is the 4th part of anie one of those, and most properly serving the other *Globe*, yet upon the same ground is useful to the Geographer in setting out that Angle which is made by the meeting of the *Meridian* of anie Place, with the *Vertical Circle* of anie other and of the same, called therefore the *Angle of Position*, or *Site*. To finde this out you are to elevate the Pole to the *Latitude* of one of the Places, then bring the Place to the *Meridian*, and it will fall out directly to bee in the Zenith of that *Elevation* upon this ground, That the *Elevation* is alwaies equal to the *Latitude*; then fasten the *Quadrant of Altitude* upon the Zenith, and turn it about till it fall upon the other Place, and the End of the *Quadrant* will point out the Situation upon the *Horizon*. Let the Places bee *Oxford* and the Hill in *Tenariff*, set the *Globe* to the *Elevation* of *Oxford*, that is 51 Degrees of *Elevation* above the *Horizon*, then bring *Oxford* to the *Meridian*, and it falleth under 51 Degrees of *Latitude* from the *Equator*, therefore it is found in it's own *Vertical Point* 90 Degrees equidistantly removed from the *Horizon*: Fasten there the *Quadrant*, and move about the *Plate* till it fall upon the Hill in *Tenariff*; and the end of the *Quadrant* where it toucheth

eth the *Horizon* will shew that the Hill in *Tenariff* beareth from *Oxford* South South-West: and if you multiplie the the Degrees of the *Quadrant* intercepted betwixt the two Places by 60, you have the Distance in Miles, which was promised before.

If you finde, as you needs must, that the Proportion of Miles upon the *Globe* doth not alwaies answer to that which wee reckon upon in the Earth, you are desired not to think much; for when it is promised that 60 of our Miles shall run out a Degree of a Great Circle above, it is intended upon this Supposition, as if the Earth wee tread upon were precisely round as the *Globe* it self is, and not interrupted with Rivers, Hills, Vallies, &c. which though they bear no proportion otherwise, yet becaus it cometh to pass by this that wee cannot set our courf in a Streight Line upon the Earth as the Demonstration is forced to presuppose, wee must bee contented if som difference fall out.

The more unhappie Difference will bee found in the *Longitudes* themselvs. The Difference of *Longitude* betwixt *Rome* and *Norenberg* (as *M. Gellibrand* hath already made the Observation) is according te *Kepler*, but 4 Minutes of Time: *Lansbergh* reckoneth it at 10 Degrees, *Mercator* at 12, *Stadius* at 18, *Longomontanus* at 16, *Stoffler* at 18, *Maginus* at 26, *Werner* at 32, *Origan* at 33, *Appian* at 34, *Regiomontanus* at 36: with discouragement enough it may bee noted, for the Places are verie eminent, and of a near Distance: the Men professed able, and for the most part reckoning from the same Great *Meridian*; and yet the less to bee wondred at, if wee consider how much in this case must bee taken upon trust, even by these Men themselvs. Wee must not think they all spake this of their own Knowledg, for it is certain the thing might have been, and is don, though not without anie at all, yet without anie considerable disagreement. I saie the *Longitudes* for a very great part, are exactly enough agreed on. The perfection is not one Man's, nor one Ages Work, and must bee waited for. It must not seem strange if I tell you that you may distinguish the more certain from the doubtful by their dsconvenience, for

where you finde them to agree, you have caus to suspect (for the most part) that they have lien long upon the *Tables of Time*, not as yet enquired into. But if you finde them to disagree, you may conclude that they have been brought to a new Examination. And of these, you are to take the latest, and from such (if it may bee) as have don it by their own Observation, as out of the *Tables of Tycho* before others. The difference of *Longitude* by *Tycho's Tables* betwixt *Rome* and *Norenberg* is under 4 Degrees, which cometh nearest to *Kepler*, who also took it himself from two severall observations of the Moon. There will still seem to bee som want of satisfaction, but it is sufficient for anie man to know in this as much as anie other man doth.

If you would convert the Degrees of *Longitude* into Hours (for this also may bee don as well into Miles) you are to allow 15 Degrees to one Hour, upon the Reasons taught before; and that which will bee gained by this is to know, by how much sooner or later the Sun Riseth, or Setteth to one Place then to another. As the Difference of *Longitude* betwixt *Oxford* and *Charlton* is 79 Degrees, 30 Minutes: that is, 5 Hours, 18 Minutes: and becaus *Charlton* lieth West from *London*, the Sun Riseth so much sooner here then there.

*To finde out the severall Positions of Sphere,
Climate, Parallel, &c.*

THE *Latitude* and *Longitude* of a Place once resolved upon, the other Accidents of *Sphere* will follow of themselves: the *Position* of *Sphere* you cannot mis of, for if the Place you trie for have no *Latitude* at all, you know alreadie that it must of necessitie lie under the Line it self, and therefore in a right *Position*. If it have less, or more the *Position* is *oblique*. If it have as much as it can have, that is the Whole *Quadrant*, or 90 Degrees, the *Position* is *Parallel*; the reasons were told before, and may evidently bee discerned upon the *Globe*.

For

For the *Climes* and *Parallels*, and consequently the length of the longest Day, The fore-knowledge of the *Latitude* leadeth you directly, in case the *Climes* bee set down upon the *Brass Meridian*, or in anie void part of the *Globe*, otherwise it is but entering the Table of *Climes* and *Parallels* proportioned to everie Degree of *Latitude*, and you have your desire. And as by the *Latitude* you may finde out the *Clime*, so if it happen that you knew the *Clime* before, as it may in the reading of the *Estats du Monde*, or the like Describers, you may by the *Clime* finde out the *Latitude*; And you cannot know either of these, but you must needs know the *Zone*; And if you know that, you can as easily conclude upon the *Distinction* of *Shadows*, for you knew before that the *Inhabitants* of the *Mid Zone* are alwaies *Ascii* or *Amphiscii*; those of the two *Extreme Periscii*; those of the two *Temperate* or *Intermediours*, *Heteroscii*. To finde out the other *Distinction* of *Habitation* you may do thus: Let *Oxford* bee the Place; bring it to the *Meridian*, where you finde it to bee 51 Degrees lifted up above the *Equator*; account so manie Degrees of *Southern Latitude* below the *Equator*, and you meet with the *Anteci* (if anie bee) in the *Terra Australis incognita*; remove *Oxford* from the *Meridian* 180 Degrees, and you shall finde your *Periaci* under the *Meridian* where *Oxford* was before, about the Bay of *S. Michael* in the Kingdom of *Quivira*, and your *Antipodes* in the place where their *Anteci* stood before, but they are not, for the Place is covered over with Water.

There yet remaineth one waie of Description, but out of Curious Art, and of no great Instruction, yet becaus it is made use of by som *Geographers*, and not left out by *M. Camden* himself in his *Britannia*, I may tell what it meaneth.

Of *Astrological Geographie*, and to tell under
 what Sign, or Planet, a Region, or Citie
 is subjected.

THe *Wisdom* of the Antients (it was called so) held an Opinion that not our selvs onely, the *Little Worlds*, but the *Great Globe* of the *EARTH* also is particularly reigned over by the Dominion of the 12 *Signs*; and Influence of the 7 *Planets*; upon which Principle (as wee receiv it by *Ptolomie's* Tradition) they divided this *Globe* into 4 *Quadrants* by the Interfection of the *Equator* with the *Great Meridian* passing by the *Canaries*. Every of these *Quadrants* they again divided into 4 *Trigons*, consisting each of them of 3 *Signs* of the *Zodiack*, not orderly, but so as that everie *Trigon* might bee made up of one *Fixt Sign*, one *Moveable*, and the third *Common*, as they distinguish. The first *Quadrant* was reckoned from the *Vernal* by the *Pole* to the *Autummal Interfection*, and was called the *Quadrant* of the *Habitable World*: for every one of the other three was to that Time a *Terra incognita*. The first *Trigon* of this *Quadrant* falleth to the Dominion of *Aries*, *Leo*, and *Sagittarius*. The Second to *Taurus*, *Virgo*, and *Capricornus*, and to the Influence of such *Planets* as are connatural to such *Signs*. So *Britain*, *France*, *Germanie*, &c. fall to the share of *Aries* and his Planet *Mars*. *Italie*, *Sicilie*, &c. to *Leo*: *Norwaie*, *Bavaria*, &c. to *Scorpio*; and so forwards, concluding all, and every Part and *Province* of the *Globe* under one, or other of the *Twelve*. But this emptie Speculation stopped not here, but would make us believ too, that not Whole Countries onely, but everie Citie, Castle, Village, nay, not a private House, or a Ship that ride's upon the *Océan* but is thus distinctly governed by their *Planets*. They do it upon this ground: Those men allow as earnest a livelihood to the Beam in the Timber, and Stone in the Wall as to themselves. And when the first Stone of a Building is laid, a Citie or House

Houſe is ſaid to bee born, and as Formal a Figure erected of that, as of the Owner's Nativitie.

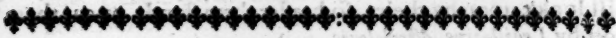
The Emperor *Constantine* (though you would not think it) at the Building of his new *Rome* commanded *Valens*, (a named *Astrologer* of that Time) to Calculate the Nativitie, and make Judgment of the Life and Duration of that Imperial Citie. The *Aſcendent* was *Cancer*, and the *Astrologer* ſaid that the Empire ſhould ſtand 696 years, and (whether hee knew ſo much or not) hee ſaid true; the Citie lived longer indeed, but all the reſt was but labor and ſorrow. And for a more private Manſion, there is yet now to bee ſeen the Nativitie of the *Warden's* Lodgings of *Merton College* in one of the Windows; the *Horoscope* the ſame with that of *Conſtantinople*; now look what *Sign* of the twelve ſhall bee found to riſe up in the *Horoscope* or *Angle* of the Eaſt, that is the *Sign-Regent* of that Houſe, or Citie. Prepared thus, the *Aſtrologers* ſit in Judgment upon the *Inclinations* and *Fatalities* of States and Men: and how little ſoever it may ſeem to us, or bee in it ſelf, it was of moment to ſom of old, for *Tiberius* (an *Aſtrologer* himſelf) had the *Genitures* of all his Nobilitie by him, and according as hee found his own, or the Kingdom's *Horoscope* to bee well, or ill look't upon by theirs, ſo hee let them ſtand, or cut them off by *Legiſlative Aſtrologie*.

According therefore to this waie of *Description*, the Kingdom of *England* is *Aſtrologically* Sited in the firſt *Trigon* of the firſt *Quadrant*, under the Dominion of *Aries* for the *Sign*, and for the Planet *Mars*; or otherwiſe under the Dominion of *Piſces*, now in the Place of *Aries*, and the Influence of the Moon and *Mars*. And *Silen* ſaith, that the Planet of *England* is the Moon, and Saturn of the Scots: *Unde homines illius regionis* (ſaith an old *Aſtrologer*) *sunt vagi, & inſtabiles, ludibrio exponuntur, nunc ad ſummum, nunc ad imum delati*. So the Jews and wee are governed by the ſame Stars equally, as *Cardan* is pleaſed to ſaie of us; * A Rebellious and Unluckie Nation, ever now and then making of New Laws and Rites of Religion to the better ſometimes, but for the moſt part to the worſt.

* *Cardan* in a
Tetrabib. Pte.
lomas, cap. 3.
tex. 12.

Now take an *Essaie* by all the waies of Description in the
Geographie of Oxford.

It lieth in an *Oblique Position of Sphere* in the Nor-
thern Temperate Zone: The Elevation of the Pole 51 De-
grees, 30 Minutes: the Longitude from the Great Meridian
in *Tenariff* 15 Degrees: under the 8 *Clima*, and 16 Parallel:
the Longest Daie 16 Hours. The Sign-Regent is Ca-
pricorn: the Noon-Shadows are *Heterosclian*: Wee
are *Periaci* to the Baie of S. Miguel in *Qui-
vira*: *Anteci* to the Northern parts
of *Terra Australis incognita* be-
low the Promontories: Wee
are *Antipodes* to none.



The



Now

629



The Description and Use of Maps and Charts Universal and Particular.

IT was said before that as the Whole Earth upon the *Globe*, so the Whole, or anie Part thereof may bee Described upon a *Plane*: And howsoever the Description by *Globe* bee confessed on all sides to bee nearest and most commensurable to Nature. Non facile tamen (saith *PTOLOMIE*) magnitudinem præbet quæ suscipere possit multa; quæ necessario suo collocanda sunt loco: neque descriptionem, ut unico momento cerni valeat, toti figuræ adaptare potest: sed alterum ad alterius designationem transferre necesse existit: hoc est aut visum, aut sphaeram: quorum neutrum descriptioni, quæ in plano fit, accidit, sed modum quandam ad similitudinem sphaericæ imaginis inquirat, ut distantias quæ in ea statuendæ sunt, quàm maximè commensuratas faciat, ac secundùm eam apparentiam, quia cum vera conveniat.

*Ptolom. Geo.
graph. lib. I
cap. 10.*

This manner of Description hath multiplied into several waies of Device; not onely from the different Ingenies of the Artificers, but from grounds in the Art it self, and from the severall extents of the Known World at severall times. *Possidonius* conceived it into the Form of a *Sling* as the Archbishop of *Thessolonica* noteth to that of *Dionysius*, After *Epistodorus* *ionica*, the Delineation whereof is made by the learned *Berius*, who noteth also *Ad Fundam Possidonii* that *Possidonius* did not this out of ignorance of the Spherical form of the Earth, but pretending onely to exhibit as much of the World as that time was made acquainted with,

which

In Archiv.
Bib. Bodleian.

which cast up together, was not much unlike to that Figure which hee fancied. Mercator describeth it under the Form of two Hearts, *Orontius* of one, and under the same Form is the *Arabick-Map* cited by Scaliger and James Christmah, and not wanting to our Publick Librarie, together with the *Tabula Bembina*, or *Egyptian Map* of the World in Hieroglyphicks, wee are now for as great a reason to call it *Tabula Laudina*, by whose vaste expence and Providence wee are posselt of that and the like Monuments of the rarest Learning.

Others have fancied som other waies; but leaving what may bee supererogated by Affectation, There bee two manners of this Description according to Art. The first by *Parallelogram*: The other by *Planisphere*.

The Description of the whole by Parallelogram.

THE *Parallelogram* used to bee divided in the mid'st by a Line drawn from North to South, passing by the *Azores*, or *Canaries* for the Great *Meridian*. Croſs to this, and at right Angles another Line was drawn from East to West for the *Equator*; then two *Parallels* to each to comprehend the Figure in the Squares, whereof were set down rather four parts of the World then the whole: And this waie of Description howsoever not so exact, or near to Natural, yet hath been followed even by such as still ought to bee accounted *Excellent*, though it were their unluckiness to light upon those needie Times of Reformation that had to struggle with that great Neglect and Interruption which passed betwixt the Daies of *Ptolomie* and Our's. Mercator himself, I mean, *Peter Plancius* and others of about that time, and more lately: And som of them did not perceiv but that the *Meridians* might be drawn *Parallel* throughout, utterly against the original Nature and Constitution of the Sphere, which the *Plain Charts* were bound to follow at the nearest Distance. Upon the *Globe* it self wee know the *Meridians* about the *Equinoſtials* are equi-distant, but as they draw up towards the *Pole*, to shew their distance is proportionably

tionably diminished, till it com to a Concurrence ; answerably the *Parallels*, as they are deeper in *Latitude*, so they grow less and less with the Sphere ; so that at 60 Degrees the *Equinoctial* is double to that *Parallel* of *Latitude*, and so proportionably. This is the Ground.

It will follow from hence, that if the Picture of the Earth bee drawn upon a *Parallélogramme*, so that the *Meridians* bee equally distant throughout, and the *Parallels* equally extended ; the *Parallel* of 60 Degrees shall bee as great as the Line it self. and hee that coasteth about the World in the *Latitude* of 60, shall have as far to go by this *Map*, as hee that doth it in the *Equator*, though the waie bee but half as long. For the *Longitude* of the Earth in the *Equator* it self is 21600 ; but in the *Parallel* of 60 but 10800, Miles. So two Cities under the same *Parallel* of 60, shall bee of equal *Longitude* to other two under the Line, and yet the first two shall bee but 50, the other two 100 Miles distant. So two Ships departing from the *Equator* at 60 Miles distance, and coming up to the *Parallel* of 60, shall bee 30 Miles nearer, and yet each of them keep the same *Meridians*, and sail by this *Card* upon the verie same Points of the *Compass* at which they set forth.

This was complained of by *Martin^s Cortez* and others. And the learned *Mercator* considering well of it, caused the Degrees of the *Parallel* to encreas by a proportion towards the Pole.

The *Mathematical Generation* whereof *M. Wright* hath taught by the Inscription of a *Planisphere* into a Concave Cylinder, which becaus it cannot bee expressed in plainer Terms, take here in his own words, Cap.2. Of his *Correction of Errors in Navigation*.

Suppose (saith hee) a *Spherical Superficies* with *Meridian's*, *Parallels*, *Rumbes*, &c. to bee inscribed into a concave Cylinder, their *Axes* agreeing in one. Let this *Spherical Superficies* swell like a Bladder, while it is in blowing equally all wayes in everie part thereof (that is, as much in *Longitude* as *Latitude*) till it applie, and join it self (round about, and all alongst also towards either Pole) unto the

concave Superficies of the *Cylinder*, each *Parallel* upon this *Spherical* Superficies increasing successively from the *Equinoctial* towards either *Pole* until it com to bee of equal *Diameter* with the *Cylinder*, and consequently the *Meridians*, stil widening themselves til they com to bee so far distant everie where each from other, as they are at the *Equinoctial*. Thus it may most easily bee understood how a *Spherical* Superficies may by *Extension* bee made a *Cylindrical*, and consequently a plain *Parallelogramme* Superficies, becauf the Superficies of a *Cylinder* is nothing elf but a plain *Parallelogramme* wound about two equal equidistant *Circles* that have one common *Axetree* perpendicular upon the *Centers* of them both, and the *peripheries* of each of them equal to the length of the *Parallelogramme*, as the distance betwixt those *Circles* or height of the *Cylinder* is equal to the breadth thereof.

Element. lib.
decimo.

Cylindrus est figura quæ sub converso circum quiescens alterum latus eorum, quæ rectum angulum continent, Parallelogrammo orthogonio comprehenditur, cum in eundem rursus locum restitutum fuerit illud Parallelogrammum unde moveri ceperat. Axis autem Cylindri est quiescens illa recta linea, circum quam Parallelogrammum vertitur. Bases vero Cylindri sunt Circuli, a duobus adversis lateribus, quæ circum aguntur, descripti.

In this *Parallelogramme* thus conceived to bee made, all places mult needs bee situate in the same *Longitudes*, *Latitudes*, and *Directions* or *Courses*, and upon the same *Meridians*, *Parallels*, and *Rumbes* that they were in the *Globe*, becauf that at everie point between the *Equinoctial* and the *Pole*, wee understand the *Spherical Superficies* to swell equally in *Longitude* as in *Latitude*, till it join it self unto the concavities of the *Cylinder*, so as hereby no part is any waie distorted or displaced out of his true and natural situation upon his *Meridian*, *Parallel* or *Rumb*, but onely dilated and enlarged, the *Meridians* also *Parallels* and *Rumbes* dilating and enlarging themselves likewise at everie point of *Latitude* in the same proportion.

What the Autor of the brief Introduction to *Geographie* meaneth, where hee saith, That this *Imagination* unless it bee well qualified is utterly false, and make's all such *Maps* faultie in the situation of *Places*, I know not: The conceit I am sure is grounded upon the verie Definition of a *Cylinder* by the 21. lib 10. Euclid. 'Tis confessed to bee but *Hypothetical*, which is ordinarie with *Mathematical Men*. The *Business* was (and it doth that) to bring the matter down to common apprehension.

But

But however this Description of the Earth upon a *Parallellogramme* may bee so ordered by Art as to give a true account of the Situation and Distance of the Parts, yet it can never bee fitted to represent the Figure of the Whole.

The Description of the Whole by Planisphere.

THIS way of Description rendreth the face of the Earth upon a Plain in its own proper Figure Spherically, as upon the Globe it self, the gibbositie onely allowed for: *Sed quicumque (saith Bertius) Globum Terræ instituerit in plano describere, deprehendet fieri id uno circuli ambitu non posse.* *Definit. 21, 22, 23.*

As near to a Circle, as it might, *Ortelius* and others have described it upon one Face. I have seen it don upon four *Ovals*, but keeping touch with the Nature of a Circle, and of the sphere it self, it cannot well bee contrived upon so few as one, or more then two.

Suppose then the Globe to bee divided into two equal parts or *Hemispheres*. This you know cannot bee don but by a great Circle. And therefore it must bee don by the *Equator* or *Meridian*, for (the Colure is all one with the *Meridian*) the *Horizon* cannot fix, and the *Zodiack* hath nothing to do here. *Res est admodum impedita (saith the same Bertius) & per quam difficilis orbem terrarum ejusque partes describere, & quod in natura cernitur exactè in Globo, aut tabula spectandum representare observato partium omnium situ & figura, &c. cum suis Longitudinibus, Latitudinibus, Intervallis, & respectu ad partes Cæli, prima & naturæ proxima ratio est Spherica: Secunda ea, quæ ad Sphæram maximè accedit ducta in plano, vel Tabula, quam idcirco vulgus Planisphærium vocat. Sunt autem ejus modi duo. Unus qui Sphæram secatur in Equatore, & duo efficit Hemisphæria plana, quorum in singulis Polus centri loco est. Circulus autem Equinoctialis loco peripheriæ. Alter, qui Sphæram secatur. In aliquo Meridiano ita ut Poli in singulis Hemisphæriis*

Hemisphaeriis supra infrâque compareant in extremitate axis.
First then

Of the Section by the Equator.

BUt before that, it must bee commonly said of both these *Sections*, that the Translation of a Sphere from its profunditie to a Plain of two onely *Dimensions*, Lineal and Superficial, hath its *Generation* and *Flux* (I speak it in their words) from *Optical* or *Perspective Imagination*. They would have you (and by the Law of Art they may in infinitum & impossibilia postulare) to suppose the Eye placed near about the Center of a Sphere of Glasse, inscribed with *Meridians*, *Parallels*, &c. in the direct manner as upon the *Globe* you see the Eye so placed within the concave of this Sphere and fixed upon the *Pole*, will comprehend a *Section* upon the *Plane* of the *Equator*, describing the *Meridians* by Right, and the *Parallels* by Circular Lines: or fixed upon some point of the *Equator*, the *Meridian* which is drawn by that point and the *Equator* it self will appear in Streight, all the rest in Crooked Lines; for, if the Eye be fixed upon any point of the *Equator*, the *Meridians* and *Parallels* will be transferred to Sight, so as to be themselves the *Bases* of so manie visual *Cones*, the tops whereof shall meet in the same point of the Great *Meridian*; or if the Eye be fixed upon the *Pole*, the *Parallels* will present themselves in like *Cones*, the sides whereof shall be terminated by the *Meridians*, and therefore the *Meridians* ought to be Streight Lines, and the *Parallels* Whole Circles.

The *Projections* are both according to Art; but because the comprehension thereof cannot be familiar without saying too much to the purpose before hand concerning the *Optical Pyramid*, and the *Angle of Vision*, these things I require; and point you to a more capable waie of Conception.

Suppose the *Globe* of the *Moon* in opposition to the *Sun*, then shee is at the fullest. Let her be Rising up in the East, and by the help of Refraction appear, as sometimes shee doth,
in

in *Diameter* so big as a Bushel (as the Countre expresseth) suppose another World there, (som Brains do more then so) but do you onely suppose it; and suppose also this Lunarie Earth to bee written upon with *Meridians*, *Parallels*, and all other Distinctions of the *Sphere*, and as visible as the Bodie it self. The *Globe* of the *Moon* you may bee sure is as solid and gibbous as that of this Earth and Water, and yet it is presented to your eie in the figure of a *Planisphere*. The reason is out of Perspective from the infinite distance. If you grant (as you cannot denie) but that your Sight is deceived in the Soliditie, you may verie well suffer your self to bee cozened on in the Inscriptions. These *Meridians* and *Parallels* upon this *Globe* of the *Moon*, swell out there in whole Circles, in the very same manner as upon the Artificial *Globe* it self, and yet suppose them to bee drawn there by either of the two *Sections* the *Equator* or *Meridian*, as the bodie of the *Moon* it self seemeth to you flat, and yet is not, so the *Meridians* and *Parallels* would represent themselves in the verie same figure and distance as you see them here below upon a paper *Planisphere*.

By this deceit you may perceiv what is meant by that, which would not look so plain, if it were expres't by the *punctilio's* of Art.

Suppose the *Globe* to bee flatted upon the Plain of the *Equator*, and you have the first waie of Projection, dividing into the North and South *Hemispheres*, as you may see here in the *Map*.

The *Pole* is the Center, the *Equator* is the Circumference divided into 360 Degrees of *Longitude*; the Oblique Semi-circle from *Aries* to *Libra*, is the North-half of the *Zodiack*; the *Parallels* are whole Circles; the *Meridians* are Streight Lines; the Great *Meridian* is divided into 90 Degrees of *Latitude* (and passeth by the *Canaries*); the *Parallels* are *Parallels* indeed, and the *Meridians* equidistantly concur, and therefore all the Degrees are equal. After this waie of Projection *Ptolomie* describes that part of the Habitable World, which was discovered to his time.

Geograph. cap.
24. lib. 1.

Among the late *Geographers* first, and almost onely *Postel-*

lus and the Noter upon him *Severtius* have much admired this manner of Section. The Noter saith, *Sicque hæc Mappa omnium præstantissima, quæ verius quam reliquæ orbis planiciem refert, ob certissimos ac evidentissimos suos Indices plures, faciliores, ac magis ad oculum perspicaces, usus habet.*

Since that, *Bertius* very earnestly and angerly recommendeth it to the Mechanicks: *Consulent sibi & publico (saith hee) si modum istum reddant familiarem.* But of the other waie he saith, *Hic autem modus cum sit omnium nequissimus, est omnium operosissimus, & tamen hodie in maximo usu. Tantum valet apud vulgus præconcepta opinio: which though it may be true enough, yet wee are to hear what Ptolomie hath to saie himself.*

Of the Section by the Meridian.

HEe confesseth the other waie to be easiest, but *Porro similiorum etiam (saith hee) & magis commensuratam descriptionem orbis in Tabula faciemus, si Lineas Meridianas imaginatione concipiamus ad similitudinem Linearum Meridianarum in Sphæra, ita ut aspectus, seu oculorum axis in Sphæra positionem penetret, & per Sectionem quæ ad aspectum est Meridiani qui Longitudinem terræ cognite in duas dividit partes, & Paralleli, qui & ipse bifariam ejus Latitudinem, nec non centrum sphære, quo ex æquo termini oppositi visu comprehendantur, & appareant, &c.*

Quod verò talis descriptio spherice formæ similior sit quam prior, per sese patet: quoniam si Sphæra fixa maneat, & non circumvolvatur, quod & tabulæ contingit necessarîo, quum per medium descriptionis visus constituitur, unus quidem medius & meridianus per axem aspectuum seu visus in planum cadens in imaginationem recte prebet Lineæ: qui verò ex utrâque hujus parte sunt omnes, ad ipsum secundum concava conversi apparent & magis illi, qui plus ab eo distant, quod & hic observabitur, cum decenti convexitatem analogia.

Suppose the Globe to be flatted upon the Plane of the Meridian and you have the other waie of Projection. The Equator here is a Streight Line; the Great Meridian a whole Circle;

Circle; the Lesser are the more, so as they com near to the Great: Therefore that which passeth by the point of concurrence in the *Equator*, and divideth the *Longitude* of either *Hemisphere* into two equal parts is a Streight Line; and *Ptolomie* saith, that this is the more natural waie of Description; and yet it is certain that in this Section the *Meridians* do not equi-distantly concur. The *Parallels* are not *Parallels* indeed, and therefore all the Degrees are unequal.

However this later waie is that which is now most, and indeed altogether in use.

*Example of this in the Description of the
Planispherical Map of Hondius.*

Then holding our selvs to the more usual waie of Projection instead of anie other (for the difference would not bee much) wee set before us the two *Hemispheres* of *Hondius* of the year 1627 projected upon the Plane of the *Meridian*, you may understand it thus. Take the *Globe* out of the Frame and bring the Great *Meridian* to the Brasse *Meridian* and you have the East and West Hemisphere. Suppose these two *Hemispheres* to bee flatted upon the Plane of the *Meridian*, and the Imagination produceth these two faces of the Earth presented upon the Map.

The Great *Meridian* passeth by *St Marie* and *St Michaël* of the *Azores*, as you may see in the North-West Quadrant of the East Hemisphere. And yet the Description subjoined to these *Hemispheres* reckoneth *Longitude* from the *Illes Corvo* and *Flores*, and to make you sure that it doth so, it is said there about the later end, that in the *Azores* the *Compass* varieth not at all (about *Fayal* and *Flores*) and that for no other reason hee took the *Longitude* of the Map from thence, and not as *Ptolomie* from the *Canarie Isles*. The Mistake is too great to fall from his own Pen; but it seem's the Description was made for som other Map of *Hondius* where the *Meridian* passed by the *Azores*, and ignorantly afterwards intruded upon this, by the Printers or som others, if it were not so the oversight is the greater.

This

This *Meridian* is of necessity doubled upon the Plane, and yet is to be supposed as one, which is easily done, if you reflect your conceit back upon the Nature of the Sphere, for do but fancy the two Faces into a *Globe* again, and the two *Meridians* will become one. You are to conceive as much upon the lesser *Meridians*: And you may see too that they do not equally concur, for those two which are drawn quite cross to the *Equator*, precisely in the middle from 90 to 90, are *strait Lines*; all the rest as they more depart from the *strait Lines*, so to follow the Nature of the *Globe* they are more and more *Circles*, and at a farther distance.

In the Northwest *Quadrant* of the East Hemisphere you have the nine Southerly *Climes* set down, as in the brass *Meridian* of *Saunderson's Globe*. The Northern *Climes* the Author thought not fit to distinguish, but in the East *Semicircle* of the same Hemisphere, you have the length of the longest Day in hours and minutes, to every several Degree of Northern, and of Southern *Latitude*, which by a more exact and shorter cut, doth the Business of the *Clima* and *Parallel* without more ado, which therefore by some are accounted but superfluous Terms of this Art.

In the East *Semicircle* of the other Hemisphere you have the proportion of *English Miles* to the several Degrees of *Latitude* for both *Quadrants*, to the use whereof there is nothing here anew to be said.

The Line crossing the two Hemispheres is the *Equator*, in the Degrees whereof the *Longitude* is to be reckoned from *S. Michael*; and so the *Latitude* in the *Great Meridian*, no otherwise then as it was taught upon the *Globe* it self, though not with equal Art and assurance from the reasons of Deficiency in this waie of Projection rendered before.

Neither ought any thing to be repeated over upon the *Zodiack*, the *Tropical*, the *Polar*, or *Parallel Circles*, for they are all the same, and of the same use as upon the *Globe*, the *Cards*, and *Rumbs* are alike.

The little *Circles* or *Roundlets* dispersed here and there about the Hemispheres for the most part give account of the several

several Degrees of Variation of the *Compass* in North-easting or North-westing, as also in what Places there's no Variation at all, Is as the Straits of Magellan the Roundlet there saith, *Ad fauces freti Magellanici deviatio Ac̃ 6 Grad. Orientem versus*; That the Needle North-easteth six Degrees.

In the Southern Quadrant of the Eastern Hemisphere you have set down three wayes of measuring the Distance of Places. The first performeth by a *Globe*: the second, by an *Astrolabe*: the third by a *Semicircle*: but the second and third, as not of that readines in working as the first, may bee passed over.

The first in effect is the Geometrical waie, *Accipe Globum, quamvis exiguum, &c.* Horidius adviseth you to have a kinde of *Terella*, or little *Globe*, not adorned with all the requisites of the *Sphere*, but onely traced over with *Meridians*, the *Equator*, and the *Parallels*: the *Meridian* and *Equator* to bee divided into Degrees. No more but so, Let the two Places into whose Distance you enquire bee *London* and *Paris*, finde the *Longitude* and *Latitude* of both the Places in the *Planisphere*; then again finde the same *Longitude* and *Latitude* upon the *Globe*, then set one foot of your *Compass* upon the Place where *London*, and the other foot where *Paris* should bee upon the *Globe*, and bring your *Compass* with that Distance to the *Equator*: And the Degrees intercepted, multipli'd into Miles by 60, shew the Distance. This is as much as to tell us, that in measuring the Distances of Places there is no great trust to bee had to any *Planispherical Projection* whatsoever: for though that by the Section of the *Equator* bee nearer to the *Sphere* then this by the Section of the *Meridian*, yet they are both equally engaged in this Imperfection that they cannot satisfie for the gibbositie of the *Globe*.

The Description and Use of
Particular Charts.

Particular Maps are but Limbs of the Globe, and therefore though they are drawn asunder, yet it is still to be done with that proportion, as a remembering Eye may suddenly acknowledge, and join them to the whole Bodie.

They are most commonly described upon a *Parallelogramme*, but their relation to the Bodie it self is not to be judged by this. It is not done to that end, but that beeing but Parts and Members severed from the Whole, they yet might make shew of as great an appearance of Integritie as could be allowed.

Their Place in their Bodie is to be esteemed from their proper Lineaments, drawn within the *Square*, that is, such Portions of *Meridians* and *Parallels* as they consisted of in the Globe it self.

Briefly to the Constitution of a particular Chart, These Moments especially make up the *Projection*, the *Graduation*, The Reference to the great *Meridian*, the *Scale*, and the *Compass*.

Projection.

The *Projection* is most commonly (as I said) upon a *Parallelogramme*, sometimes inscribed with an *Oval*, as the Map of *Flanders*, and *Germaine Basse* in *Orielius*; or upon a *Circle*, as that of the North Pole in *Mercator's Atlas*: And because no Region is exactly square or round, so much of the bordering Territories are usually thrust in, as may not only declare the Bounds, but fill up the Square too.

The *Projection* is mainly concerned in the fore-knowledge of the *Longitude* and *Latitude* of the Countrie: And the *Latitude* is to be expressed by *Parallels* from North to South, as the *Longitude* by *Meridians* from West to East, each of them at 10 Degrees distance; or the *Meridians* at 15, as the Geographer shall pleas, and may be drawn either by *Circle*, as the Maps of *Asia* and *America* in *Orielius* his *Thea-*

trum; or by right Line, and that either extended, as in the Map of *Africa* there, or onely begun upon the *Parallelogramme*, as in the Map of *Europe*; and then the two extreme *Parallels* may bee the North and South sides of the *Parallelogramme*: but if they bee right Lines, they are not (that is, the *Meridians* are not) to bee drawn direct or parallel, but inclining and concurring to confess the Nature of the Whole, whereof they are such parts, and the named *Parallels* are more notably to bee distinguished then the rest, if they have place in the Map, as in that of *Africa* you have the *Equator*, and both the *Tropicks* either graduated, as the *Equator*, or drawn double at least, as the *Tropicks*; &c.

For the Graduation. The Degrees of *Longitude* are most commonly divided upon the North and South sides of the *Parallelogramme*. The Degrees of *Latitude* upon the East and West sides, or otherwise upon the most Eastern and Western *Meridian* of the Map within the Square, as in the Descriptions of *Ptolemie* continually; or if the *Projection* bee upon a Circle, as that of the North Pole in the *Atlas*, the Degrees of *Longitude* are set upon the uttermost *Parallel*, and those of *Latitude* upon a portion of the Great *Meridian*, answerable to the *Semidiameter* of that *Latitude*. And the *Climes* maie bee set down to the Degrees of *Latitude*, as in the Description of *Portugal* by *Vernandus Alvarus*. But it hath seemed good to som *Geographers*, nay, even to *Ortelius* himself in these particular Descriptions for the most part to make no Graduation or *Projection* at all; but to put the matter off to a Scale of Miles, and leav the rest to bee believ'd. Whether this or *Mercator's* waie in the *Atlas* were more Artificial, I will not judg in the caus of the King of *Spain's* *Geographer*.

For the first *Meridian*, It is a fault you will more generally finde, that there is verie seldom any expression of that Reference, so that though there bee Graduation, and the *Longitude* set before your eies, yet you will finde your self uncertain, unless it bee told you before, that the *Longitudes* in *M^r Camden*, *Speed*, *Norden*, and the late English Descri-

Reference to the great *Meridian*.

bers generally are taken from Mercator's First Meridian, by S. Michael in the Azores, though some of them indeed (and not M. Camden onely, but such too as made it their business to do otherwise) have proposed the Matter in effect to be done by the Canaries as the Autor of the Brief Introduction to Geographie, (if I understand him) in these words.

Upon the Globe there are many (Meridians) drawn, all which pass through the Poles, and go North and South; but there is one more remarkable than the rest drawn broad with small Divisions, which runneth thorough the Canarie-Islands or Azores, Westward of Spain, which is counted the first Meridian in regard of reckoning and measuring of Distances of places one from another; for otherwise there is neither first nor last in the round Earth: But some place must be appointed where to begin the Account: And those Islands have been thought fittest, because no part of the World that lieth Westward was known to the Antients further than that: and as they began to reckon, there need follow them.

But as concerning Mercator himself you have more to look to. Mercator's constant Meridian was that by S. Michael, and so you will finde it in the Atlas, set out by Rumoldus. But in that of Hondius Edition lately translated into English, you will finde it otherwise, though you shall see too in what a fair waie you are to be deceived of this also.

In the Description of Island, pag. 33. The Book saith, It is situated not under the first Meridian, as one hath noted, but in the eighth Degree from thence. To which the Margin (but not knowing what) saith,

That this first Meridian is a great Circle rounding the Earth from Pole to Pole, and passing thorough the Islands called Azores, and namely the Isle of S. Michael, as the same Noter to pag. 10.

Hee might think hee went upon a ground good enough; for in the seventh Chapter of the Introduction, Mercator himself, saith thus:

Protonie hath placed the first Meridian in the Fortunate Isles; which at this date are called the Canaries. Since, the Spanish Pi-

lots have placed it in the Isle of Goss-bauks, which in their Language are called Affores, and som of them placed it in the middle of Spain, &c.

Now wee must hold (saith hee) that the Longitude is a certain space or interval of the Equator closed between Meridians, the one from the Isles called Azores, from whence it taketh the beginning; the other from that Place or Region, whereof wee would know the Distance.

And yet for all this the Longitudes in that Book are accounted from the Canaries, as you may see in the East Hemisphere, and in the general Description of Africa. The Editioner Hondius would have it so, and (which is marvel the Marginal Noter could chuse but know) hee himself in the verie Beginning maketh this Profession of it;

Ptolomie, saith hee, and wee in this Book do make the Longitude to bee a segment of the Equator comprehended betwixt the Meridian of the place, and the Meridian of the Fortunate Islands, for from these Islands the Beginning of Longitude is taken, &c.

Having saved you this Labor in Mercator, you may now bee told what is to bee don with Ortelius.

For his own Descriptions hee alwaies taketh to Ptolomie's Meridian by the Canaries, as you may see in his Universal Face of the World, and in the General Description of Africa, to the Description of Hispaniola, Cuba, Culiacan, &c. hee giveth this Admonition.

Sciat Lector Autorem Anonymum, qui hanc Culiacanam regionem, & has insulas perlustravit, & descripsit, Regionum Longitudines, non ut Ptolomæus aliquæ solent; à Fortunatis insulis versus Orientem sumpsisse, sed à Toledo Hispaniæ umbilico Occidentem versus ex Eclipsibus ab ipsomet observatis deprehendisse.

The like Note hee affixeth to the Description of New-Spain: his meaning in both is, to let the Reader know that the Describer (who ever hee was) did not in these Maps account the Degrees of Longitude, as Ptolomie, from West to East, and from the Fortunate Isles; but from East to West, and from the Meridian of Toledo Hispaniæ Umbilico; which is the meaning of Mercator, when hee saith, That som of the Spanish Pilots placed the Great Meridian in the middle of

Spain. And if you look upon the *Longitude* in the North and South sides of the *Parallelogram*, you shall see the Degrees reckoned backwards contrarie to the received manner of *Graduation*. It is no verie hard matter to reduce these *Longitudes* to the ordinarie waie, but rather then so, you may have recourf to the Later Description of *America*, by *Leat* and others.

For the *Scale*, in particular *Maps* extending to a considerable portion of *Longitude* and *Latitude*, it dependeth for the ground upon the Degrees of the Great Circle, and the Proportion of Miles in several Countries to anie such Degree. But in Lesser Descriptions it hath more to do with the known distance of anie two, or more places experimentally found, or taken upon trust of Common Reputation.

Here it is not to bee thought that the *Longitudes* and *Latitudes* of all Places in a particular *Chart* need to bee taken, but of the Principal onely, the rest to bee reduced by the *Radius*, the *Angle* of Position, and the like; and much also in this matter useth to bee given to the Common Supputation; all which, the last especially are the Causes why the *Maps* agree no better, for of all other the Account of the Common People is most uncertain.

The French *Cosmographer* of *Amiens* before named, when hee took upon him to finde out how manie of their Leagues answered to a Degree, took his Journie from *Paris* as directly under the *Meridian* as hee might, till hee rode 25 Leagues according to the Account of the Inhabitants of the Place. *Nec tamen vulgi supputationem satius (saith hee) vehiculum quod Parisios rectâ viâ petebat conscendi in eoque residens tota viâ 17024 ferè rotæ circumvolutiones collegi, vallibus & Montibus (quod facultas nostra ferebat) ad equalitatem redactis. Erat autem rotæ illius diameter sex pedum, sexque paulo magis digitorum geometricorum, ob idque ejus ambitus pedum erat viginti seu passuum quatuor. His ergo revolutionibus per quatuor ductis reperi passus 68096 qui milliaria sunt Italica 68, cum passibus 96.* In his return to *Paris* hee took Coach, the Diameter of the Wheel was 6 foot and a little more, therefore

fore the Circumference 20 foot, that is, 4 paces: Hee reckoned upon the waile 17024 circamrotations of the Wheel, which multiplying by 4 the Numerus factus was 68096 paces, which amounted to 68 Miles *Italian*, and somewhat more. And yet according to Common Supputation they that reckon most, reckon but 25 Leagues to a Degree, and 60 Miles to 25 Leagues 8 Miles less. The *Cosmographer* addeth indeed, that by the same experiment hee found, that the French-League was of a greater proportion then two *Italian* Miles.

If it could bee expected that so exact a course might bee taken in all particular Mensurations, wee might put the more trust in the distances, and yet you see wee might fail too. It is enough in such a case to know the reasons of those uncertainties where the thing it self is so insuperable.

The Difference of Miles in several Countries is great, but it will bee enough to know that the *Italian* and *English* are reckoned for all one; and four of these make a German Mile; two, a French-League; three, and somewhat more, a Spanish-League; the *Swedish*, or *Danish* Mile consisteth of five Miles *English*, and somewhat more.

Now as the Miles of several Countries do verie much differ, so those of the same do not verie much agree: and therefore the Scales are commonly written upon with *Magna*, *Mediocria*, *Parva*, to shew the Difference.

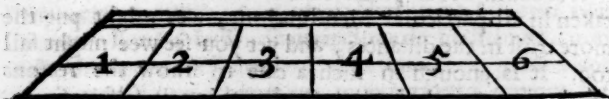
Of Common *English* and *Italian* Miles 60 (as you know already) answer to a Degree of a Great Circle: 68 saith *Fernelius*: it ought to bee 63 and somewhat more by the Semidiameter of the Earth; as it was taken by Mr. *Edward Wright* near *Plimmouth-Sound*; but 60 is most commonly beleaved and is the proportion (which in a verie small matter) received by *Ptolomie* himself from *Marinus* the *Tyrian* with this approbation: Sed in hoc quoque recte sentit patrem unam qualium est circulus maximus trecentorum sexaginta, quingenta in terra constituere stadia, id enim confessis dimensionibus consonum existit.

Ptolom Geograph. lib. 1. cap. 11.

Of common Germane Miles 15 answer to a Degree; of common French-Leagues 25; of Spanish-Leagues 17; of Swedish and Danish 10.

In som Maps you shall finde the Miles thus hiddenly set down, as in that of *Artois* in *Ortelius* and elswhere. And the meaning still is, that you should measure the *Milliaria magna* upon the Lowermost Line, the *Parva* upon the uppermost, and the *Mediocria* upon the Middlemost.

Scala Milliarium.



In som other Maps, as in that of *Westphalia* in the same Autor, you will finde the Scale written upon with *Milliaria magna, mediocria, & Hora itineris*. To which you are to note, that som Nations measure their waies by hours, concluding of the Distance from the time spent in the going, the proportion whereof may bee gathered from this note upon the Description of *Helvetia*. *Continet autem Milliæ Helveticum, ut nunc utuntur, spacium duarum horarum equestreis; duarumque & dimidiæ pedestris itineris. Computantur ergo octo millia passuum Italicorum pro uno milliario Helveticum.*

Therefore one Hour-Mile of a Journie upon Horse, answereth to four English Miles: And yet it is set down before the *Atlas* that the proportion of *Itinerarie Hours* to a Degree is 20: They cannot both bee true, 'tis enough to shew how uncertain this waie of measuring needs must bee.

For the Use of the Scale it is but setting one foot of your *Compass* in the little Circles of the places and bringing the *Compass* kept at that Distance to the Scale, and you have the number of great or middle Miles, according as the Inhabitants of those places are known to reckon.

The *Compass* is set down to shew the Bearing of Places, and

and by what Winde and Wale the Mariner is to shape his
cours from Port to Port, as in the Universal Maps and Globe
it self.

*Example of all this in the Description of Saxton's
Map of England and Wales.*

ALl this may bee exemplified in som one Particular
Chart. The example useth to bee given in the De-
scription of France, but might more properly bee made
upon a Map of our own Countrie. There bee severall of
these as that of *Humphrey Elyd*, that of *Wortnel*, *Mr Speed's*
Descriptions and others; but wee chuse that of *Saxton*, a man
recommended unto us by *Mr Camden* himself in the Preface
to his *Britannia*.

*Nonnulli erunt fortasse qui Tabulas chorographicas hic expectent
quas lenocinante pictura oculis esse jucundiores, & in his Geogra-
phicis studiis plurimum interesse fateor; maxime si mutis Tabulis
literarum etiam lumen accedat. Hoc tamen prestare facultatis non
est nostrae; & Angliam accuratissime in Tabulis seorsim ornatissi-
mus Vir Thomas Seckfordus Regie Majestati à supplicium
Libellis, suis impensis, & Christophori Saxtoni optimi Choro-
graphi operâ, magnâ cum laude descripsit.*

Saxton drew up *Typographical Descriptions* of this King-
dom by the *Shires* and *Counties* into a set Volume of Tables;
but whatsoever can bee severally said of them may better
bee spoken all at once upon his great *Chorographical Map* of
the Whole. A Description, which if it exceed not (as I
think it doth) yet may compare with anie particular Ta-
ble made or to bee made of anie Countrie whatsoever.

The Description is of *England* onely and *Wales*; that it
might bee the more exact and useful, which expectation is
so accurately answered that the smallest Village may bee
turn'd to there; *Henney* or *Bollie*, as well as *Oxford*.

It is describ'd upon a *Parallelogram*: the North and
South sides are *Parallels* of *Latitude* divided into *Degrees* of
Longitude. The East and West sides stand for *Meridians*, and

are divided into Degrees of Latitude, and everie Degree subdivided into 60 Parts, but so, that a Degree of Longitude answereth but to so manie parts of a Degree of Latitude, as it ought in that Parallel. The Parallels as the Meridians are set down at one Degrees distance: the Parallels are Parallels indeed; the Meridians are Streight Lines, but more and more concurring from South to North, as is required from the nature of the Sphere.

The Latitude of the Countries is from 50 Degrees 8 Minutes to 55 and 50 Minutes. The Longitude from 17 to 25 Degrees and 9 Minutes: And 'tis reckoned from St Michael and St Maries in the Azores, as the Geographer himself there expresseth: *Longitudinis gradus ab eo Meridiano capium initium qui per Divæ Mariæ Insulam transit, quæ omnium Azorearum maximè ad Orientem vergit.*

The middle Parallel of the Parallelogram is at 53 Degrees of Latitude and passeth by Newcastle upon Tyne. The Middle Parallel of the Countre it self is somewhat of a Lesser Latitude, and may bee imagined to pass not much besides Tidburie Castle in Staffordshire, as Mr Norden thought. And indeed Staffordshire hath been antiently accounted the Middle of England: and the Inhabitants of that Shire are called by Bede *Angli Mediterranei.*

The Scale of Miles is answerable to one Degree of Latitude, and is also divided, as they, into 60 Parts. And a Degree of Longitude answereth to so manie Parts of that 60, as it ought in the Parallel of 50 Degrees of Latitude, that is 48 Miles or thereabouts; and therefore the graduation both of the Scale, the Parallels, and Meridians is exact and according to Art. And in measuring the Distances of the Places, 'tis all one to set the Compass upon the Minutes of Latitude as upon the Scale it self.

In finding out the Longitude or Latitude of anie Citie or Town in the Map, the manner is the same as in anie other, for the Longitude is to bee reckoned in the North and South sides, the Latitude in the East and West sides of the Parallelogram.

But the Situation and Distance of the Places in a particular

lar Chart are most of moment, the Situations are plain. The Distances in this Map, where I could prove them experimentally, for the most part were found true. They cannot bee exact in anie Map whatsoever, as Mr Norden himself, who labored much in this matter maketh his complaint in that necessarie Guide, added to a little, but not much augmented, by the late Editioner. The setting down of the places themselves in the void Angles of the Squares pretend's verie well, but there was not room for the purpose; yet in one respect the New Book bettereth the Old, in that the Bearing of Places is annexed by an expression of the Points of the Compass upon everie Square.

In som Maps of Particulars Countries you may possibly finde the Meridians drawn directly without anie hope of Concurrence. And Ptolomie saith it maketh no matter so this caution bee observed: *Preterea nil refert si equidistantibus nisi fuerimus Meridianis Lineis rectis, quoque Parallelorum dummodo soltem partes distantie Meridianorum eam rationem fiant ad distantias Parallelorum quam maximus habet Circulus ad illum Parallelum, qui in Tabula hęc medius erit.*

It is all upon the first main ground of the Depression of the Sphere, which in anie Descriptions in anie considerable Distance from the Line, cannot really bee made good upon a Plane, but is to bee answered by proportion; for which caus Marinus the Tyrian condemned all Descriptions in Plano; but Ptolomie shewed his Error. And from the same Principle is to bee deriv'd the understanding of those Titles written over som Descriptions in the Atlas, as to that of Bellovacum, or the Countrie of Bollonia. The Description is, *The Meridians thereof are placed at the Parallels 50, & 45.* So to the Description of the Landgraviate of Hessen; The Title is, *The Meridians are distant according to the proportion of the 510 Parallel to the Great Circle.* The Autor himself giveth you the reason of it in his Admonition set before the Description of Franke, pag. 242.

Of Topographical Maps, and for an Example
the Description of Middlesex by
M^r Norden.

Geograph. Lib. 1.
cap. 1.

NOW that you may not bee mistaken in Terms, the Description of the Whole whether by *Parallelogramme*, or *Planisphere* is most rightfully called *Geographie in Plano*.

Geographia proprium est (saith Ptolomie) unam & continuam terram cognitam ostendere quemadmodum se habeat naturâ & positione.

The Description of anie verie great part of the Earth, as *France*, *England*, or the like, is most properly called *Chorographie*.

Ptolomie himself goeth no further in distinctions; for having said, That *Geographie* is an imitation of the Picture of the Earth, with intimation of reference to the drawing of the lesser Worlds; hee addeth, *Porro finis Chorographicus connexionem particulari continetur, veluti si quis aurem tantum aut oculum imitetur.* And indeed the Tables of *Ptolomie* needed no other Difference in terms. But the late Geographers finding it fittest of all to make Descriptions of small Parcels of the Earth, as *Shires* and *Counties* to us, the Circles of the Empire in Comparison to the Greatness of that, and the like; They have fallen upon a third member of this Division, calling these kinde of Descriptions *Topographie*, though *Ptolomie* did *minutissimas proprietates Chorographie attribere.* And the word it self will not allow of anie verie great Distinction from the other, if it had not been gained upon by Use.

Now as there is no *Chorographical Map* or Description of the whole Region, or Countrie of this Kingdom can be more exactly according to Art, or according to Industrie more particularly performed than that of *Saxton*, so for the Descriptions of the *Shires* or *Counties* thereof (which must then bee called their *Topographie*) No man whatsoever hath

hath lighted upon a more exact and present waie of Delineation then the *Industrious Norden*.

The intent of this Man was to make an absolute Description of the Whole, and everie part of this *Kingdom of Great Britain*: It pleased him to call this purpose, *Speculum Britannicæ*. The first Part whereof (which is onely completed) affordeth us a general Description of the Kingdom, with a particular Description and *Topographical Table of Middlesex*. The Table is projected upon a *Parallelogramme*, the sides whereof are divided into Miles, so that though the sides look like *Meridians* and *Parallels*; yet they are not so, but a meer *Scale*, from which therefore are drawn cross the Table *small black equidistant lines*, looking also like to *Parallels* and *Meridians*, but serving onely for the readier taking of the Distances, the Divisions of these Lines from East to West standing for two, from North to South for four Miles. The Letters upon the East and West side, and figures upon the North and South side, serv for the finding out any place by the Direction of the *Alphabet*: For Example, The *Alphabet*, saith *Brentford. H. 12*. See *H* in the East or West side, 12 upon the North or South side, and then by the *Square* made by the *black Lines* you fall upon the Place. The Figures here and there about, which in the *Parallelogramme*, 2, 3, 4, 5, and to 11 Note out the Principal *High-Waies* from *London* thorough *Middlesex*, as number the 4 by *Northolt* is to shew the waie to *Uxbridge*, and so to *Oxford*, &c. This is told you in the *Speculum*, fol. 49. a. And these *High-Waies* are distinguished out by the *Lines of Points*; for that of One is to define out the Bounds of the *Shire*, as you may see upon the West side it passeth by the River *Colne* to *Shyreditch*, &c. The Capital Letters *A, B, C*, &c. are to distinguish the Hundreds of the Countie, as the *Speculum* saith, fol. 13. A.

The *Compass* of 8 *Rumbes* in the North-East Angle of the Map is of the same known use as in any other.

Thus had this *indefatigable Man* intended to all the *Shires* of this *Kingdom*, and hee seemeth to intimate in the Preface to his *Guide*, as if the *Maps* were fully finished. And yet there

are but verie few of them to bee commonly met with, but for *Alphabetical Descriptions* (the most usefull waile that ever was or could bee devis'd, especially in *small Geographie*. I think the Work never went further then *Middlesex* (for ought at least as I can finde.) The Greater or Less.

Of the Resemblance of Countries, and to other things in Art or Nature.

And this also as a Cerimonic of the Art is not to be omitted, That the *Geographers* in their *Descriptions* not unusually (where it may stand with any due proportion) do fancie the fashion of this or that Countrie to be like such or such a figure, elswhere found in som other things *Natural* or *Artificial*: our own Island useth to be likened to a *Triangle*, and it doth not much abhor from that Figure.

Antiquissimi Scriptores in *Polydore Virgil* have resembled the *Vetis Insula* or *Iste of Wight* to an Egg. *Peloponnesus* of old hath been likened *Platani folio* to a *Plantane Leaf*. *Strabo* likened *Europe* to a *Dragon*. Som of late have likened it to a *King's Daughter*. *Spain* to be the *Head*. *Italie* the *Right Arm*, *Cymbrica Chersonesus* the *Left*, *France* the *Brest*, *Germanie* the *Bellie*, &c. *Asia* by som is likened to a *half Moon*. And of *Africa* one saith, That it is like the *Duke of Venetia's Cap*. The same *Strabo* compared *Spain* to an *Ox-bide stretched out*. *Plinie* and *Solinus* likened *Italie* to an *Ivie-leaf*, but the late *Geographers* more comparablie to a *Man's leg*.

This is the rather noted, becauf som *Maps* also are drawn according to this manner of *Fancie*, as that of *Belgia* by *Kerwin* within the Picture of a *Lion*; for so those Countries have been resembled.

This cannot alwaies fall out, for when *Maginus* cometh to tell the Form of *Scotland*, hee could liken it to nothing at all.

Of the old and new Names of Places, and other Artificial Terms met with in the Maps.

IN reading the Descriptions you will finde great difference betwixt the New and Old Names of the Places, as for *Hispalis* of old, the new Descriptions read *Sevil*: for the *Adriatick Sea*, *Golfo di Venetia*: for the *Baltick*, *Mar de Belt*, and the like.

In the Descriptions themselves distinction is most commonly made of this, if the Describers bee as they should; but in the Maps it is not (indeed it could not bee) so usually observed. To supplie this, you have the *Introduction to Geographie* by *Cluverius*, where the Old and New Names are still compared, the omission whereof is no small fault in some Describers of our own.

But especially for this purpose is the *Thesaurus Geographicus* *Ortelij*. A *Geographical Dictionary* so called, and is a present Satisfaction in this case.

You will meet also with certain Terms of Art, (so after a sort they may bee called) as *Sinus*, *Fretum*, a *Baie*, *The Streights*, and the like; and though it seemeth to belong unto this place to tell what they are, yet will it not bee much to the purpose to make so diligent an enumeration as some would have us, of the Terms Natural and Artificial in *Geographie* and *Hydrographie*. In the Natural appertaining to the Earth to tell what *Nemus*, *Salus*, *Arbustum*, *Virgultum*, &c. the difference betwixt a *Bush* and a *Shrub*: In the Artificial to go down from *Regnum*, *Territorium*, &c. to *Vicus*, *Pagus*, *Villa*, *Tugurium*, and to saie that the definition of a Cottage is *Rustica habitatio tecta ulvâ palustri*. In the Natural Terms, *Ad aquam spectantibus*; *Mare*, *Fretum*, *Sinus*, &c. till you come to *Torrents*, *Palus*, *Stagnum*, *Lacus*, *Rivus*. Nothing but a *Ditch* left out. And *Rivus* is so called, *quia sic patet*, because it runneth along. In the Artificial Terms you are there taught the exact Description of a *Cistern*, of a *Fish-pond* and a *Sink*, and all this under the Title and Protection

tion of Geographie. But excepting those, which you cannot chuse but know; these are the *Terms*.

Insula.

An *Island*. *Sirabo* called the Whole *Globe* of the Earth by this Name, because it is encompassed round by the *Ocean*. This then may bee the *Great Island*. The *Less* are such parts of the *Great*, as are surrounded by the *Waters*. It is called by the *Italians*, *Isola*; by the *French* *Isle*; by the *Spaniards* *Ysla*; by the *Dutch* *Insel* and *Eislandt*, all which (the *Maps* so severally naming according to the *Countrie*) is not told you in vain.

Continens.

A *Continent*, or Part of Land not separated by the *Sea*, as the *Continents* of *Spain*, *France*, &c. The *Belgians* call it *Landschap sonder eylandt*, A *Landskip* or *Region* without an *Island*. It admitteth of another Sense in the Law: For *Ulpian* said, *Continentes Provincias accipi debere, quæ Italiae conjunctæ sunt*. *Tryphon. de Excusat. Tutor. L. Titius, Testamento Romæ accepto aut in continentibus, subaudi locis.*

It is otherwise termed, *Terra firma*; by the *French*, *Terre ferme*; by the *Italian*, *Terra ferma*; by the *Spaniards*, *Tierra firma*, the firm Land. In *Greek* it is called, ἡπειρος *Epirus*, τὴν ἰσχυρίαν (saith the *Autor de Mundo*) εἰς τὰ νῦν αἰ ἡπειρος διείλε in *Insulas* & *Continentes* divisit.

Peninsula.

Isthmus.

Peninsula, or *Penè Insula*. An *Island* almost, onely in one part joining to the *Continent*, and that part useth to bee called *Isthmus*, or otherwise, A Neck of Land: *Est angustia illa intermedia inter Peninsulam, & Continentem, & veluti quedam Cervix, quæ à Continente, velut à corpore gracilescens Peninsulam cum Continente tanquàm caput cum reliquo corpore connectit.*

The digging thorough of these Necks of Land hath been often undertaken, but not without a secret kinde of fatalitie.

The most famous *Isthmus* accounted is that of *Corinth*, hindering the *Peloponesus* from beeing an *Island*, and so putting the *Ships* to a *Circuit* about; and therefore (as you may observe *Plinie* to saie) *Demetrius Rex*, *Dictator Cesar*, *C. Princeps*, *Domitius Nero*, perfodere tentavere infausto (ut omnium patuit exitu) incepto. *Dion* saith that *Nero's* undertakings were entertain'd with a spring of Blood first, and
after

atter that *auditi mugitus, ululansque flebiles, visaque formidabilia Spectra & Simulacra multa*, horrible and fearful yells were heard, and manie formidable apparitions seen. Yet *Demetrius* is said to have desisted by the advice of the Artificers, who brought in word that the Baie was higher upon the *Corinthian* side, which would not onely prove dangerous by Inundation, but make the Streit unserviceable when the work was don.

Herod of Athens, Nicanor, Seleucus, and others are summed up by *Rhodiginus* for the like Attempts, and same success: And *Philip* the second of *Spain* had once in his minde to cut through that Streight of *Land* (I may call it so) betwixt *Panma* and *Nombre de dios* to make that vast *Peninsula* of Southern *America* (as but for this it were) an Island; but upon further consideration hee fell off from the Design.

Cælius Rhodiginus Lectiō:
Antiqu. lib. 21.
cap. 19.

The like undertakings were forbidden the *Cnidians* by the Oracle of *Apollo*; and *Pausanias* thinketh hee can tell the reason: *Quoniam rebus divinitus constitutis manum injicere non licet.*

And yet the *Arabick* Geographer not having heard of anie such things, tell's the Cutting of the *Sirens* of *Gibraltar*, but like another storie: Indeed hee saie's 'twas don by *Alexander the Great*, *Qui operariis, atque Geometris ad se convocatis suum de acida illa terra fodienda, & canali aperiendo animum explicuit præcepitque illis ut terræ solum cum utriusque maris æquore metirentur, &c.* The sum is, that by the help of *Alabii* the Geographer, and other Mathematicians hee brake through the *Isthmus* and made it a Streit of Water.

For the Metaphor the Physicians are even with the Grammarians, for *Galen* saith, *Tonsillas esse locorum ad Isthmum pertinentium inflammationes. Per Isthmum verò oportet intelligere partem illam quæ eòs & gulam interjacet, quæ per Metaphoram quandam ita nominatur ab iis, qui propriè dicuntur Isthmi. Sunt autem angusti quidem terræ transitus inter duo maria sitæ. And Julius Pollux* hath it, *Guttur propter angustias Isthmum dici.*

Galen ad;
Sent. Hippoc.

A Promontorie: *Mons in Mari prominens, A Mountain* or Head of Land butting out upon the Sea. *Scaglia sopra acqua in mare*, otherwise *Capo*: so the Spanish *El Capo de tierra en mar*, A Cape or Head of the Earth in the Sea. 'Tis commonly noted in the Tables by the first letter of the

Promontorium.

word **C**, as in the Map of *Africa* in *Ortelius*, *C. de buona speranza*, *Caput bona spei*, or The Cape of good Hope. As they set down **R**. for *Rio Rivus*: *R. de la plate*, The Plate River: **P** for *Port*, *P. Grande*, *P. del Nort*, &c. **Y**, or *Y^a* for *Ysla*: *T del Pozo*: *T^a del Principe* and the like.

Fretum.

An *Isthmus*, or *Streit of Water*. *Mare angustum, & quasi brachium Maris interception inter duo litora*. So call'd à *fremitu Maris*, for which caus in the High Dutch it is call'd **Desund**, from the Ancient Saxon *yund*, as *Kilian* hath noted: *Sond* or *Sund* saith hee, *Vet. Sax. Fretum*.

You meet it often in the Dutch and Danish Maps, as *Milvarts font*, *Golber font*; but especially that most famous *Streit* upon the *Baltick Sea*, which not unlike the Castles upon the *Hellespont* commandeth all the Ships in their passage. It is call'd by them *Sond*, or *Sund*: by us the *Sound*. Instead of *Fretum* the Italian writeth *Streto*, or *el Streto*: the Spaniard *Estrecho*, as *Estrecho di Gibraltar*: *Gibaltarec* it should bee, as was formerly noted, for the Mountain (from whence the *Streit* is named) is so call'd by the *Arabick Geographer*, and hee saith also that the *Gebal* (so they cal a Mountain) was named from *Tarer*, the son of *Abdalla*, who made good the Place against the Inhabitants.

Sinus.

A Creek or corner of the Sea insinuating into the Land. It is otherwise call'd *Baia*, a *Baie*: a Station, or Road for Ships: a Gulf, as *Golfo di Venetia*, *Golfo de S. Sebastiano*, &c.

Pierre.

A *Peer* from *Petra*, becaus of the Congestion of great Stones to the raising up of such a Pile. 'Tis a kinde of smal Artificial Creek or *Sinus*, as the *Peer of Dover*: the *Peer of Portland*, &c.

The Concernment of All This.

THe things wee talk of all this while how like soever they may look to a Book-man's business, yet are such of themselves as Kings and Princes have found their States concerned in.

Zonaras will tell you that in *Domitian's* time it cost one *Marius* his life for having a Map of the World hanging in his Chamber. The fault indeed was that (as common fame re-
dred

dred him) hee was thought to aspire to the Empires of the truth whereof, it was taken to bee a sufficient assurance, that hee should have so dangerous a thing about him as the picture of the Provinces.

Of what importance *Julius Caesar*, *Antonine*, and the other Emperors held these Descriptions is manifest by their very own *Itineraries* yet to bee seen. *Felix Maleolus* in his Dialogue of Nobilitie mentioneth a Description of all the World (the known All as then) begun by *Julius Caesar*, and finished by *Augustus*, in which hee saw set down *Gentes & Civitates singulas cum suis distantiis*.

The *Tabule Putingerianæ* annexed to the Descriptions of *Ptolomie* by *Bertius* are famous in this kinde. The *Notitia* *utriusque Imperii* singularly to the same purpose. *Alexander* the Great went upon no Design without his *Geometers*, *Berton* and *Diognetus*. They are called by *Plinie* *Mensores Itinerum Alexandri*, and their Descriptions were extant in his time.

Plin. lib. 6. cap. 17.

The great Defeat given at the Streights of *Thermopyle* only for want of cunning in the Passages is notoriously known. But the Experience of these things is harder by. Not a daie of these wee have now, but needeth thus much of a *Geographer*. And for want of such help *Julius Caesar*, *Quando voluit Angliam oppugnare refertur maxima specula crevisse, ut à Gallicano Littore dispositionem civitatum, & castrorum Anglia præviderit, possent enim erigi specula in alto contra civitates contrarias, & exercitus, ut omnia quæ fierent ab inimicis viderentur, & hoc potest fieri in omni distantia qua desideramus; &c.* saith *Roger Bacon* in his *Perspectives*.

Roger Bacon Perspect. Dist. ult. pag. 166.

It is propounded by a man ingeniously enough conceited, as a device nothing besides the Meditation of a Prince to have his Kingdoms and Dominions by the direction of an able *Mathematician*, *Geographically* described in a *Garden-platform*: the Mountains and Hills being raised like small *Hilllocks* with *Turfs* of Earth, the *Vallies* somewhat concave within: the *Towns*, *Villages*, *Castles*, or other remarkable *Edifices*, in small green mossie Banks, or *Spring-work* proportional to the *Platform*: the *Forrests* and *Woods* represented according to their form and capacitie, with *Herbs* and *Stubs*, the great *Rivers*, *Lakes* and *Ponds* to

Geographical Garden.

dilate themselves according to their course from some Artificial Fountain made to pass in the Garden thorough Channels, &c. All which may doubtless be Mathematically counterfeited, as well as the *Horizontal Dial*, and *Coat-armor* of the House in Exeter College Garden.

It is known too that a Gentleman of good Note not far from this place caused the like *Geographical Descriptions* to be curiously wrought upon his *Arras*, wherein he beholdeth the Situations and Distances of the Countrey, as truly and more distinctly than in any *Map* whatsoever.

Geographical
playing-cards.

The Author of the compleat Gentleman telleth of a *Pack of French Cards* which he hath seen. The four *Sutes* changed into *Maps* of several Countreys of the four parts of the World, and exactly colored for their *Numbers*, the Figures 1, 2, 3, 9, 10, &c. set over their Heads. For the Kings and Queens the *Portraictures* of their Kings and Queens in their several *Countrie habits*, for the Knaves their *Peasants* and *Slaves*, &c.

It is certain that the greatest and most publick affairs of any State have their dependance upon foreign Cases past, or especially present. There is not so great an alteration in the Whole, as some Men think. The Carriage of Matters in times by gone are not so unlike the things we now presently do, as not to give us aim at the least. The Great is the same World, as the Little is the same Man, though now more stricken in years; and moreover the Comparison faileth in this, that in every Age some men have attained to their own ripeness, though to that of the Whole Great Man none could but the *Grandeess* of the Present. It yieldeth thus much, that the Face and Picture of all instant Actions may be seen by reflection in the future; or if the same Age look upon the Turk, or Venetian upon us, and we upon them the like, or not much less, will be the necessities of conversation with Record and Storie. There can be nothing done in that, without an interview of the Places which must needs be seen either with our own Eyes there, or with other Men's in a Map.

FINIS.

MUSEVM
BRITAN
NICVM

